THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

MR. EDITOR,—On Sunday morning the 2d instant, the Rev. Mr. Smith preached a sermon in the Mission Church of the Holy Evangelists, from the text, "I am thine," Psalm cxix. 94. One of the listeners to the reverend gentleman's eloquent discourse on the morning of that day was a lady as eminent for her piety as her talents—who probably influenced by the same fervor which glowed so conspicuously in the preacher—has very beautifully expressed herself in the following lines, which I inclose for publication. G. C. M.

New-York, Feb. 11, 1834.

"I am Thine."—*Ps.* cxix. 94.

YES, "we *are* thine," Almighty Father: all
Our comforts flow from thee; thy mercies call
With thousand voices: joy and gladness fling
Their magic round us, in a ceaseless spring
From thee, great Giver! does the heart respond,
The heart of man corrupted? will it bring
Its thankful offering to its GOD and king?
Let folly's children answer: see their fond
Devotion to the world, when each frail breath
May waft their souls unsanctified to death!—

Yet "they *are* thine:" a coming day will show,—
A day of trembling, agony, and wo,—
O! mortal, let it *now* thy soul appal,
And ere GOD rise in *wrath* for *mercy* call,
For His name's sake who bled, and died, and rose,
From whom alone our hope of succor flows.

But "we *are* thine," the Christian's heart replies,
Earth has its blessings, but we seek a prize
Of far exceeding worth, a heavenly home:
Earth's *fairest* blossoms bloom but to decay,—
Its brightest hopes in prospect, melt away,—
(As the bright cloud of summer midst the gloom
Of coming tempest,) when the soul depress'd,
Like Noah's dove, can find no place for rest.
But "*are we thine?*" we hail the peaceful tomb,
Led by thy Holy Spirit ever bless'd,
We long to enter in the gates of rest.

Yes, "we *are* thine," by thy *creating* power,
And "we are thine," *preserved* hour by hour:
And "we are thine," *redeemed* by thy blood;
Thus doubly thine: but when thy throne shall be
Stretch'd o'er the ruins of the earth and sea,
When thy full glory, as a whelming flood,
Shall blaze effulgent, then each tongue shall own
That "*they are thine*," and thou art GOD alone.
Saviour! prepare us by thy Spirit's power,
That thou may'st *own us*, in that trying hour.

M. A. W.

MISCELLANY.

THE following is from the Edinburgh Religious Instructor of 1811. It comes to us from the Charleston Observer. It is well written, and as applicable to the meridian of New-York as of Edinburgh.

ON THE APPLICATION OF THE TERM ENTHUSIAST TO RELIGIOUS PERSONS.

MR. EDITOR,—The singular manner in which this term is employed, when a certain description of people have occasion to talk of religion, must have struck all your readers. In England, an Enthusiast, or a Methodist, (for these terms are synonymous,) is a man who, as you well know, is just as devout as Christianity requires, who conscientiously endeavors to obey the precepts which it enjoins, and who aspires to the elevated purity which it every where inculcates;—he believes that all those who are unacquainted with the salvation of CHRIST, whether nominal Christians or professed pagans, are in a perishing condition; and therefore he persuades those with whom he associates to flee from the wrath to come, to be reconciled to GOD by the death of his Son;—he is also a friend to all benevolent institutions, such, for example, as Missionary Societies, Bible Societies, &c.—he believes Christianity to be true; he derives all his hopes and consolations from it; he cannot, therefore, but pray with all the ardor of affection, that its happy influence may be felt in every part of the globe. Such is the character of an English Enthusiast; and it must be confessed, that such characters are far from being rare on the south side of the Tweed. Their number, their activity, in short, their *enthusiasm*, have been the occasion of great annoyance to those who speak of the essential characteristic features of the Gospel as useless, and who think they may be discarded, not only with safety, but with advantage—and to that numerous class who have not thought at all on the subject, but who cannot help pitying the hot-headedness of those who attach so much importance to matters which are, no doubt, good enough in their own time and place, but which all *sober-minded and good Christians* confine to church on Sunday morning.

I should wish to know, if you have many characters on the north side of the Tweed corresponding to that of an English enthusiast. I have been told, that it is no uncommon thing to meet with persons well acquainted with Christianity, but completely destitute of the hallowed emotion which its reception never fails to produce. Nay, even those who seem to embrace the religion of CHRIST in sincerity, are said to talk of it much in the same way as a mathematician does of one of Euclid's problems. Hence it is, I suppose, that a Scotch sermon is proverbial for want of animation.

Mr. Editor, I should like much to know the cause of this great difference in the feelings and *manner* of the good people of England and those of Scotland? Some may be disposed to ascribe it to the physical influence of the northern climate. I should rather think, however, that it is partly owing to the great body of the people in Scotland making a profession of religion. The distinction between the people of GOD and the world, it matters not whether that consists of nominal Christians or the openly profane, is not so apparent as it ought to be, nor as in other circumstances it would be. This does much evil both to the Church and to the world; both are confounded together; that cold formality, which is very compatible with any religion, or with no religion, soon spreads; and the few who may at any time escape its deadly influence, unwilling to incur the charge of *enthusiasm*, endeavor to appear before their brethren as destitute of all fervid affection as possible.

Dulness is not natural to Scotchmen; they are shrewd and thoughtful, but not stupid and insensible. Your poets are almost all of them distinguished by their pathos, and tenderness, and exquisite sensibility. Your countrymen in arms are as ardent as they are persevering, and have confessedly a large share of that noble enthusiasm which characterizes the generous and the brave. As a people, you seem to be in *earnest* in every thing but in religion; in other departments you permit the affections to produce those effects for which they have been implanted in our nature; but here their operation is restrained, and a dull, cold, monotonous insipidity has, if I mistake not, acquired greatly the ascendency.

To me, I confess, it appears inconceivable how any man, in any country, can be a disciple of CHRIST, unless his affections be supremely fixed on that great salvation which he has accomplished. This is truly the religion of pure emotion, and of elevated and ardent affection: it presents views of man, of GOD, and of eternity, which, when really received, cannot leave the heart uninfluenced. Far from me, and from my friends, be that cold speculative system, which, however useful for controversy, seems little calculated to afford any holy impression, to excite any feeling of rapturous devotion, or to engage the active powers on the side of virtue and of truth. Let, then, the Christian gladly open his mind to the sacred, and consoling, and purifying influence of that religion which he professes. Let him not be afraid of being denominated an Enthusiast, by becoming ardent in the love of every thing that ennobles his nature, and by appearing to the world really what he is—sincere in a righteous cause. Enthusiasm! may I ever glory in the term, while it is applied to the rational philanthropic ardor which impelled the noble Howard, to the active persevering benevolence of the amiable Wilberforce, and the diffusive goodness and virtue of those numerous worthies,

> Who, contented with their fame in heaven,
> Seek not the praise of men.

The time, however, it is to be hoped, is approaching, when every appearance of hallowed affection, when every attempt to do good, when every effort to enlighten and save a fallen world, will not be designated by terms of reproach. The disciples of CHRIST *will* become sufficiently numerous to influence the public opinion; "for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." In the meantime let them not conform to the world, in order to obtain this end. This they cannot do without injuring their own souls, and being in danger of apostatizing from CHRIST. If the world is to be saved through the instrumentality of the Church, as it certainly is, it is by mean of that very thing which the world is pleased to call *enthusiasm*; it is by the united zeal, and benevolence, and affection of true Christians over all the globe; and that zeal, and benevolence, and affection will increase, till, like a mighty torrent, it sweeps away, in its resistless course, every barrier which attempts to oppose its progress. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labor is not in vain in the LORD." D. D—R.

THE FAMILY REVIVAL.

THE family whose condition I am to describe, is a representative of thousands in our Churches, who are living in the full enjoyment of the highest Christian privileges. The father is actively engaged in the business of life. The pursuits of the world engross his chief care from day to day. Yet he is a Christian. He maintains, in his general intercourse with his fellow men, a character consistent with his religions profession. In his household arrangements, all the forms and appearances of Christian worship are daily observed. The morning calls the inmates of the dwelling to the family altar. The Scriptures are read, and perhaps a hymn is sung. The prayer is offered: but when the circle is dispersed, it is at once evident that the exercise has made no strong impression.

The duties at home, the business abroad, and the pleasures of life, engage the attention of the various members of the household. It is *not* the *great object* of this family *to glorify* GOD. The parents are real Christians; but their affections have wandered from GOD, and are too much set upon this world. Their children are not interested in the great salvation, and the parents are so much devoted to their mental improvement and social accomplishments, as to feel too little that the claims of GOD and his kingdom are paramount to every thing else. They would shudder at the thought of saying that religion is not the great concern; and in their daily prayers they always offer the supplication that they may have *first* an interest in the kingdom of GOD. But the children and the domestics see, from the yielding current of *their life*, that Christian duty is not unfrequently made to compromise with the customs of the world. Thus they go on, from time to time, their offspring growing up in impenitence. Their dwelling is not illuminated by the cheering light of the Saviour's face. The altar is there, but its fire is dim. The sacrifice is offered, but the lamb has a blemish. "Holiness to the LORD" is not legible on the walls of their tabernacle, and upon all its furniture. And the "stranger in their gates" would scarcely infer that their house is the LORD's, and all that appertains to it consecrated to his service.

But He who loves his people, will not suffer them to go on, satisfying themselves with the cup of emptiness. He sends an affliction to recal their affections to him. Sickness falls upon a child. Their loved one suffers, and the whole circle sympathize with it. The parents think of their past course. They call to mind what GOD has done for them, and what they have been doing in *his* cause. They feel convinced that a cold and worldly spirit has damped the ardor of piety, and that their lives have been barren and unfruitful. They plead for the recovery of their child, and they confess the guilt of their own backsliding. Their hearts are softened. They weep and pray. They return to GOD, and GOD returns to them.

Now the spirit which reigns in their dwelling is changed. The worldly visiter does not come. *Their minister*, and their most *devoted Christian friends*, renew their visits, and the house of affliction becomes the place where GOD is acknowledged, and sought, and honored.

How altered is the family prayer! No heartless formality now. It comes from stricken hearts. A father's and a mother's tenderest sympathies are touched, and an avenue is opened into their bosoms, through which the good Shepherd can communicate the richest of his spiritual blessings.

Morning and evening the word of truth is read, and regarded with far different feelings. It is seen and *felt* to be the bread of life to *their* souls, as well as to the sick sufferer's, whose days are apparently numbered. The parents think their child must die. They know, that if unrenewed, the soul must be lost! They cry to GOD. Faithfully now, if never before, they warn the child they love, that CHRIST JESUS came into the world to save sinners, and in no other name can one hope for salvation. The truth reaches the heart, with an emphasis never felt before. And the reason is, it *comes from the heart*. A father's and a mother's bosom bleed at the withering prospect of giving back thus to its Maker the immortal spirit which had been intrusted to their care, with this injunction: "Take this and train it up *for me*." They have not done it. Parental affection is almost agonized at the recollection of past neglect, and the dreadful anticipation of the grave, over which they must ever weep with hopeless grief.

But GOD in tender mercy hears the cry of his chosen. GOD is a father, and he pities a parent. He averts the dreadful stroke. He spares the child. And the hearts of Christian parents are melted and subdued by gratitude. If any thing can recal them, this will.

But what is the effect of such a visitation upon the household who receive it? Religion resumes the place in that habitation from which she was removed. Enter the dwelling,—you cannot fail to see her there. She is conspicuous from morning to night. If business calls, it does not call away from her. Her light is in the path. Her shield protects, and her smiles cheer and bless. In that family now she in reality presides. At the altar her mantle falls on every sincere worshipper. The blessing invoked at the table is not an unmeaning formality. The words that are uttered are felt in the heart. At the fireside her presence is acknowledged; and if the stranger enters their gates, he finds that Israel's GOD is there. In short, the *spirit of religion* in that family is revived. The sick one slowly recovers; and were it not for the uncertainty of sick-bed repentance, there would be hope, that the sufferer had found in the sickness of body, the life of the soul. Others in the household, brothers, sisters or domestics, have sympathized in the sorrow, have seen religion restored to her throne in the heart, have listened to the counsel which now has been given them, and have profited by the prayers offered up in their behalf.

They have repented, and embraced the Saviour; and it might be literally said of the fruits of this affliction, as of the restoration of Dorcas, "many believed in the LORD."

Now this is, strictly speaking, a family revival of religion. And such is the kind of revival we most need.—*Religious Magazine.*

From the Protestant Episcopalian.

A DREAM CONCERNING ROMANISM.

MESSRS. EDITORS,—Last Sunday evening, after having attended the services of the day, and after perusing for a while a volume of sermons by one of our bishops, several of my family about me being occupied with other good books, we left off reading, and two of my girls began to sing. They had sung several portions of our hymns and psalms, when the drowsiness which I had felt some time overcame me, and the last words I distinctly noticed were, "I'll wash my hands in innocence." With these words faintly impressed on my sense of hearing, and with a momentary recurrence of thought to our parish church and the services of the day, I became decidedly a dreamer in my arm chair.

I thought I was in that grandest of churches, St. Peter's, in Rome—how splendid!—but as I have never visited the eternal city, I need not dwell on the magnificent arches and columns presented to my wandering fancy. The music seemed grand and delightful, and I was in a large multitude, making my way through them, and with some of them, to a chapel, or appendage to the principal edifice, in which a young preacher rising to eminence was to deliver a discourse. I reached the spot, and saw the preacher ascending a sort of pulpit, near which sat a venerable looking gentleman, who I learned was the Pope. The preacher called the attention of his hearers to the language of Scripture—"hath washed us from our sins in his own blood"—and proceeded with his sermon; his remarks being substantially as follows, if I may trust my recollection of the dream:

"You here learn, my brethren, a great mystery. We are washed in the Saviour's blood. Deny not this truth—evade not this plain declaration of the inspired book. Will you say that the words are only figurative—that we are not actually washed in this holy blood? Nay, my brethren, I warn you, that to say so would be furthering heresy. I declare to you that we are really, truly, and substantially washed in the real, true, and substantial blood of the glorified JESUS. Do you ask how this can be? I know not. Neither do I know how, in the eucharist, the bread and wine are changed into the very body and blood of the same JESUS. But such is the fact, as holy mother teaches, and as we all believe. We know assuredly that the substance of the bread and wine is gone, though the species of both remain, and that the very substance of CHRIST's body and blood, without their species, comes into the species of the bread and wine. You have faith to receive this doctrine. Have faith then, dear brethren, to receive also the doctrine I now declare to you. I say that our substance, without our species, is actually washed in the substance of CHRIST's blood, without its species. This most certain truth I preach to you. But how this washing is performed, I know not—whether our substance is taken to heaven, there to be laved in the substance of the sacred blood—or whether the substance of that blood descends to the earth to lave our substance—This I know not."

By this time, methought the Pope manifested some uneasiness. He looked down with much anxiety, and then upward to the preacher quite earnestly. But the eyes of the latter were in another direction, and he proceeded with his discourse.

"Let me tell you, brethren, why I hold this doctrine which I have now delivered to you. I hold it because I hold the holy doctrine of transubstantiation. Shall I say that the words, 'this is my body, this is my blood,' prove that the bread and wine become the real body and blood sacrificed for us—and shall I not equally say that the words, 'washed in his blood, washed in his own blood,' prove that we are really washed in the real blood of our LORD? Shall I argue like a true Catholic for the one doctrine, resting on the literal truth of divine words—and shall I argue like an obstinate heretic against the other doctrine, disregarding the literal truth of words equally divine? Shall I believe that we drink the true, real and substantial blood of CHRIST, and yet cannot be washed in his true, real and substantial blood? No, beloved brethren, I am a Catholic throughout. I will not weaken the great principle on which holy mother builds her creed in favor of the most sacred dogma of transubstantiation. We have the same authority of Scripture for both these doctrines—we have also the same philosophy concerning substance and species, to demonstrate the equal reasonableness of both—and they both are equally opposed to that presumptuous and vain philosophy, which absurdly appeals to what is falsely called the evidence of the senses and common sense; and the opposition of such wrong principles of science is, you know, an argument in favor of these doctrines. And though, as yet, we have not discovered the doctrine I have just mentioned among our infallible traditions, I doubt not a little more industry and a deeper search will find sufficient traces of it—in which case the next General Council will declare it an essential article of faith. But, dear brethren, let us not be reluctant in our belief—let us not wait to have this sublime truth imposed on us by authority—let us agree at once that our real substance is really washed in the real substance of the blood shed for us. Let me proceed to tell you more of this truth, and of the great benefit our faith in it will"———

Here, however, the impatience of the Pope became uncontrollable, and he rose and confronted the preacher.

"Papa," said a voice. Some one, methought, is going to address the Pope in Latin.

"Papa," repeated the voice. And my vision was dissolved. It was one of my children awaking me to say that it was the hour for family worship.

Can you give me any help, Messrs. Editors, in interpreting my dream?

Ονειρος.

STATE OF RELIGION AT GENEVA.

AT the epoch of the Reformation, Geneva was one of those centres of light from whence GOD was pleased to illuminate his Church. It stood in the same relation to the Churches usually styled Reformed, as did Wittemberg to those of the Confession of Augsburg. The Presbyterians of France, Switzerland, Holland, and Scotland, regarded Geneva as their mother Church. Calvin, Beza, and other distinguished divines, here shone as stars; and many were the individuals, in many countries, who were *turned to righteousness* by their influence, direct or indirect. Even now Churches both in the old and the new world, are indebted to their labors for the inestimable system of doctrine with which they are intrusted. But the Church of Geneva, which has diffused its wealth so widely, is itself reduced to the most lamentable indigence. This Church, reformed in doctrine and Presbyterian in discipline, has seen its doctrine become adulterated since the commencement of the eighteenth century; and practical Christianity lost its strength, as was natural, at the same time that doctrine became corrupt. In 1724, the pious Benedict Pictet died. From that moment the company or assembly of pastors, by successive alterations in the editions of the liturgy and catechism, commenced this unhappy degradation of the faith. The decline from truth continued to increase during this century of false philosophy, till at last, one of the pastors declared, in an official letter, that for a long period, four important doctrines had not existed in the catechism. These were, the *Trinity* and *the divinity of* CHRIST, the *original corruption of human nature, salvation by grace*, and *regeneration by the* HOLY SPIRIT. Nor was there merely a prohibition to inculcate these doctrines on the minds of young persons, but Arianism was publicly taught to young children, and preached to adults. At the close of the last century, and at the commencement of the present, the professor of divinity lectured on nothing more than natural theology; the essential doctrines of Christianity were no longer subjects of thought or inquiry. The fall of Napoleon was the period when the first shock was given to this ignorance and error. Many young men, students or ministers, having commenced with zeal the study of the sacred writings, their eyes were opened. They recovered the knowledge of that truth which the Reformers had proclaimed, and *their hearts burned within them*. Many persons experienced, at that time, real conversion.

One of the most important results of this revival was the formation of two dissenting congregations, which still exist—that of the Bourg de Fourg, whose ministers at present are Messieurs Empeytaz, Guers, and Lhuilier, and that of the Pre l'Eveque, under the direction of M. Malan. These two churches have labored with much zeal, and still labor, to extend the knowledge of truth, though their separation from the national Church has often lessened their usefulness. However, since the year 1814, a great change has taken place in the established Church itself. On the one hand, some individuals, both of the clergy and laity, have made a profession of orthodox sentiments; on the other, the great body of ministers and people have avowed their opposition to them. To the divinity professor, who merely taught natural theology, has succeeded Mr. Cheneviere, who lectures on Christian doctrines in order to attack them, endeavoring to prove that they are contrary to reason and Scripture.

In the Church of Geneva ministers are elected, not by their congregation, but by the assembly of pastors. The leaders of this body now resolved no longer to choose orthodox ministers, but Arians only. Hence the young ministers who had been enlightened were obliged to seek for posts of duty in foreign churches; one only, Mr. Gaussen, had been elected pastor of a parish before the revival became conspicuous, and hence was a member of the company.

Mr. Gaussen, with other friends of truth who had remained in the bosom of the Church, labored diligently in the cause of religion. Mr. Galland, who had first been pastor at Berne, and afterward Director of the Missionary Institution at Paris, joined them in 1827. The need of a society was soon felt, which might be a centre of union to those members of the established Church who had embraced orthodox opinions, and thus was formed, at the close of 1830, the *Evangelical Society*. The first president of this body was Mons. G. Cramer, member of the Sovereign Council of Geneva; and its present president is Mons. H. Tranchin, Lieutenant-Colonel of Artillery. This association is distinguished from the dissenting congregations of M. Malan and the Bourg de Fourg by the circumstance that it is not a church, but a society, and that its object is to erect the standard of the truth in the interior of the fallen Presbyterian Churches, not to form dissenting congregations.

As the Christians of other countries take a deep interest in Geneva and France, it is our intention to give them a general view of the CHRISTIAN EFFORTS employed by the *Evangelical Society* to extend Christian knowledge.—*Evangelical Magazine.*

PROTRACTED MEETINGS.

THE Nashville Revivalist attempts to explain the causes which prevent these meetings from always being attended with success. It has not, however, as we apprehend, hit upon the true solution of the question. Some of the reasons of failure are plausible, but the entire demonstration is unsatisfactory. In expressing our opinion briefly on this subject, we would premise, that no reasonable objection can be urged against the principle of preaching the Gospel *four* days or *forty* days consecutively to the same people, if they can, consistently with other duties, attend. As far as human agency is concerned, there is greater probability of the religious awakening of a sinner upon whose mind the truth of CHRIST is frequently urged, than of one who is but an occasional hearer. Religious considerations are most likely to affect the heart when frequently and solemnly enforced. But while we say this, we believe that the best principle may be abused, and the success of its application be completely frustrated. Protracted meetings, by universal acknowledgment, are less frequently attended by visible good effects than at their first adoption, and when revivals do accompany them, they are of a more equivocal character than those of preceding years. How is this fact to be explained? Not surely on the ground that the truth has lost any of its efficacy, or the mind and heart any of their susceptibilities; but as we apprehend on the principle that protracted meetings have been essentially perverted. The fatal perversion to which we allude consists in investing these meetings with an agency which belongs exclusively to the HOLY GHOST. Thus it will generally be observed, that more reliance is placed on a certain kind of *machinery* connected with these meetings than on the faithful *exhibition of the truth*. To force sinners to the anxious seats, to extort from them a public pledge that *they will* instantly become Christians, are deemed much more efficient means of conversion than the simple preaching of the Gospel. And this persuasion is so unhappily prevalent, that we have heard it asserted, that no matter what may be the style of preaching, protracted meetings will always fail, if these plans are not adopted. Thus the truth of CHRIST is subordinated to human inventions. The consequence might easily be foreseen. When the ministers of religion thus speak, the people are gradually led to depreciate the power of divine truth, and to lose sight of the indispensable agency of the HOLY GHOST. The protracted meeting is the substitute for both. Conversions are not expected at any other time. The intervals are seasons of listlessness both to ministers and people. If sinners have withstood the means used for their conversion at one protracted meeting, their conversion is hoped for at the next. The HOLY GHOST can do nothing in the interval—the preaching of CHRIST crucified is no better than a "tinkling cymbal." Ministers seem to satisfy themselves with a periodical excitement, and like the natives of some prolific climates, judge that as they can supply their wants by laboring two hours in the day, they may sleep the rest. The pernicious results of this system have become apparent; the Spirit has been grieved by the dishonor cast upon his office; perishing sinners have been induced to look to the ingenuity of man for help, rather than to the power of the Most High; genuine revivals have declined, and spurious ones have increased; heresy has usurped the place of truth, and the Church is in danger of being deserted by GOD. What is the remedy for this deplorable state of things? We answer, let the Church return to GOD; let man-worship cease; let the vanity of officious men be discountenanced; let Christians be humbled; let the HOLY GHOST be regarded and honored as the exclusive agent in conversion; let all preaching present this doctrine prominently to the view of sinners and saints; let human devices give place to GOD's power, and false doctrine to CHRIST's truth, and then, and not till then, may we expect the refreshing streams of divine grace to fertilize the vineyard of the LORD, which has been laid waste.—*Presbyterian.*

From the (Auburn) Gospel Messenger.

WARDENS AND VESTRYMEN.

IT has frequently been a subject of reproach to the Protestant Episcopal Church, that her congregational officers, that is, her wardens and vestrymen are not always men of piety, or even *professors* of religion. This has frequently brought no little scandal upon our Communion, for many very good people of other denominations supposing that wardens and vestrymen are in the Episcopal Church what the *sessions* and *consistories* of other Communions are, conclude that none should be allowed to those appointments who are not as well avowedly as practically religious men. That all who have any direct connexion with the affairs of the visible Church, and indeed all who live within the sound of her calls to repentance, and godliness of living, should be holy men of heart, no one will for a moment doubt. And that those who in any way participate in matters relating to our Communion should be truly converted to the faith as it is in JESUS CHRIST, every one who has good-will to our Zion will undoubtedly agree. After all these admissions, however, it should be carefully and distinctly perceived and understood that our wardens and vestrymen differ materially from the deacons and elders of other Christian communities. The latter are *spiritual officers*, while the former are nothing more than *temporal trustees*. The Episcopal Church knows of no *spiritual officers* but such as have had *Episcopal consecration or ordination*. The question is often asked, Whether any but a communicant can be either a warden or vestryman? The answer is, There is no law nor canon nor one article of the constitution of the Church in the United States that requires this, and it has been obviously a very happy caution on the part of our ecclesiastical legislation that this matter has not been touched. In many places where the Church has been organized there have not been for years, *perhaps*, a sufficient number of male communicants to constitute a legal vestry—yet the Church has grown and flourished; and those familiar with such subjects must have seen that in many cases there has been great usefulness to the Church and her institutions from the services of men, who, though not communicants have, as vestrymen, and in other offices, rendered very essential services to our Communion. The condition of the Church in this Diocese, especially in its newer settlements, will convince any one of the propriety of the above remark. The idea should not be lost sight of that wardens and vestrymen are *temporal* officers, *trustees* and nothing more. Their business is to take care of the property of the congregation, see to the support of the minister, and cause good order and neatness to be preserved in and about the church. In the Presbyterian Church it is not required that the trustees should be professors of religion. They have charge of the *temporalities* of the congregation—such is the case with wardens and vestrymen. The moment we go a step further we create a *test law* to rule election to office, and assume to give spiritual character to an office in the Church of GOD, not provided for in the Scriptures. There are but three prominent scriptural offices held in the Church by the New Testament; they are the three grades of the ministry. Attempt to introduce more and you run at once into confusion. HOOKER.

CHURCH DOCUMENTS.

The following address, delivered on the same occasion with Bishop Otey's at a missionary meeting at St. James' Church, Philadelphia, would have been sooner published, had not the paper containing it been accidentally mislaid:

ADDRESS OF BISHOP DOANE.

Mr. Chairman,—I rejoice that you are here. It seems to me a most appropriate conclusion of the services in which we were engaged this morning. Having this day, in the providence of God, added to your long list of labors for his Church, the consecration of a shepherd of souls for a far distant diocese, it is a happy illustration of that beautiful consistency of character, in which we all rejoice, while we bless God that he continues it to us so long, that you are here to-night to lend the patronage of your venerable presence to the encouragement of the little scattered flock over whose interests he is called to watch. I rejoice that I myself am here, that I may bear testimony to the singular excellence and fitness for his station of the Right Reverend brother who has taken his seat with us to-day, and to the peculiar claims presented by the Church in Tennessee for our benevolent consideration. I rejoice to see so many of our Christian brethren here assembled,—I rejoice to know that the electric chain of Christian charity responds so promptly to the touch, and wakes so many hearts,—I rejoice in these living witnesses, that a thousand miles possess no power to weaken, in the hearts of Philadelphia Churchmen, the claims of Christian brotherhood.

Mr. Chairman, I am greatly mistaken if a word is needed in addition to that clear, artless, manly and eloquent statement of facts in regard to the Diocese of Tennessee, to which we have all listened with so much pleasure. I am greatly mistaken if what I, or any man can say, can add to the impression which its touching recital must have produced in every heart. But, since my Right Reverend friend, with characteristic modesty, declines to address himself to us by way of appeal, or to do any thing beyond the narrative of facts, statistical and historical, which he has presented, I rise, at the request of the Committee of Arrangements, rather than from any conviction of the importance of what I have to say, not to attempt the presentation of new views, or new arguments, but to draw out and apply the considerations which have been so well stated by himself.

It seems to me, Mr. Chairman, that a more eligible field for the exertion of the missionary spirit cannot be presented within the bounds of Christendom than the Diocese of Tennessee, and that it could not be presented to us under more interesting circumstances. You have heard to-night of its extent of territory, of its amount of population, and of its destitution as regards the means of grace. You have heard that for a Diocese comprehending 45,000 square miles, and affording residence to more than 700,000 inhabitants, there are but *ten* clergymen of the Protestant Episcopal Church. In this wide region, considered in its religious aspects, error, confusion and misrule prevail. The people are not only sitting in the gross darkness of spiritual ignorance, but they are infested with those hideous forms of false doctrine, heresy, and schism, which in such darkness always find their prey. Against such influences, we are accustomed to believe, and all experience and all history strengthen the conviction, that the institutions of the Church of Christ, setting forward his Gospel, and sustained by his Spirit, can alone make successful resistance. And yet, in a territory but little less than that over which you preside, and for which, with all its superior advantages, you find the labors of *seventy* clergymen quite inadequate,—in that whole region, so destitute of Gospel institutions and of Gospel influences, there are but *ten* ministers of the Church. Well, Sir, you have this day completed, by the solemn imposition of your hands, after the manner of the holy apostles, the ecclesiastical organization of the Diocese of Tennessee, and sent a Bishop to it, as Paul sent Titus into Crete, "to set in order the things which are wanting, and to ordain elders in every city." To what earthly, and, if God do not specially interfere in this behalf, may I not say, to what heavenly purpose, if you send him empty, as he came? How can he "set in order the things which are wanting," if he has no means to supply them? How can he "ordain elders in every city," if he has no command of means to support them? How can he expect to find persons fit to be ordained elders, if he can apply no previous means for their preparation? Surely, to send back our brother, in whose solemn consecration we have all to-day rejoiced, to his "few sheep in the wilderness," without aid, without sympathy, without encouragement, is most cruelly to mock their hopes, and most unfaithfully to fail in our discharge of the first obligations of Christianity.

And, Sir, there is not only a great duty to be done by us, but there is great encouragement to do it. The history of the Church in Tennessee is full of encouragement. Look at it. Eight years ago, the sole minister of the Church, in all its wide-spread region, was a young deacon. His family were the only communicants among those who gave occasional and doubtful heed to his ministrations. He could obtain no stated place for his services; but, as he expressed it, was obliged "to work them in, as he could," in the intervals of the services of ministers of other Christian names. And it was the common remark of the boys in the place, alluding to the responsive character of the worship, that "Mr. ——— preached, and his wife explained." There are now in that place *thirty* communicants; the State has been organized as a Diocese, and elected a Diocesan; and the youthful Deacon of 1826 is here before you, Sir, to-night, the Bishop of Tennessee. There is a common notion that Bishops are stately persons, and that large salaries, noble edifices and splendid equipages are, somehow, an essential appendage of their office. It receives, it is true, but little confirmation in this country. But here is a Bishop, it may not be known to you, Sir, and it surely should be known to this congregation,—here is a Bishop who has never yet had a church to preach in, and has never yet had a living of the altar; but has been obliged to labor for his children's bread, not literally "working with his own hands," but in the painful and laborious, though indeed most honorable, vocation of instruction,—who has regularly spent five days of the seven in his school, and who, until he left home to come hither for consecration, had not enjoyed for years a month of relaxation. This, I say, Sir, is a strong case. We have here a people asking for help, who are willing to help themselves. Let us help them now; and soon, very soon, my word for it, they will help us.

And this is an encouraging consideration. They will not hang a dead weight on our hands. They design no permanent reliance on aught but their own effort and God's blessing. They already contemplate a school for theological instruction. Soon they will be able to supply their own ministers. Able and faithful ministers will always find means. And the bounty which we send to them, they will send further on to others in the further West. Just now they are in straits. Students are to be educated. Ministers are to be supported. Churches are to be built. Let us help them through this pinch. Let us give them just a moment's breathing time; and, in God's strength, they will run a long and glorious race.

Sir, we hear much of the empire rising in the West. We have heard much of it to-night. We are apt to think of it with pride. Ought we to do so? Rapid as are the advances there in wealth, in refinement, in political strength, is there any thing like a proportionate growth in that true wisdom and knowledge which are the stability of the times? Is there any just ground of triumph, that a nation is strong in its natural or in its civil resources, if it be not strong in the Lord? What benefit has the world derived from mere national power? What valuable remainder, for temporal peace, or for eternal hope, has come to us from the strong empires of the elder world? What is the increase of human power, uncontrolled by grace, but an increase of power to do wrong? To what desirable end the increase of physical force, the development of physical resources, or even the cultivation and refinement of the intellect, without commensurate provision for the influences of religion, and the control of the Spirit of God? What is it, Sir, but the fearful accumulation of steam, without the power to confine, or the means to direct it? Let us be wise in time. Let us be wise for *ourselves*. Let us remember that our brethren and our children may, on the surging tide of emigration, be carried to that western shore, and let us provide for their religious comfort and instruction. Let us be wise for our *country*. Let us give to the nerve and vigor of the West that moral and religious direction, without which it will but be mighty to destroy. Let us be wise for *eternity*. Let us act as men who at the last day must account not only for their use of Christian privileges, but for their extension of them to others. Let us do what in us lies to open, in the Diocese of Tennessee, a centre of religious light and knowledge. It will be radiated thence. It will dart further West. It will extend its blessed splendor to the shores of the Pacific.

Upon the missionary argument, in its general principles and bearings, I have not thought it my duty to enlarge. To Churchmen of Philadelphia, the seat and centre of the operations of the Domestic and Foreign Missionary Society, it cannot be necessary. I have confined myself strictly to the claims of the Diocese of Tennessee. It has been shown most clearly that it unites the considerations, which of all others can make a claim most interesting and influential with reasonable and Christian men. There is one more circumstance of peculiar force with us as Churchmen. The Church in Tennessee has from the beginning been known and administered *as the Church*. The well-known devotion of the Right Reverend brother here before us to the truth and order of the apostles, is our sufficient pledge that it will still be so. What we do, therefore, will be turned faithfully to the support of the institutions which we love. What we do will be done for the extension of the "Gospel *in* the Church." What we do will promote the increase and establishment in all the West, of that ordinance of the Holy Ghost, true, primitive, scriptural Episcopacy, which, as experience proves, is the most efficient instrument in his hands for promoting the conversion of sinners, and the kingdom of his dear Son. Let us act then as becomes these solemn convictions. Let us send back our brother and friend with substantial tokens of our attachment to the Church, and of our love for our brethren in Christ. Let us strengthen his hands, and encourage his heart, in the great work to which the Lord, we trust, has called him, and to which, in a spirit of such generous zeal, he has willingly offered himself.

COMMUNICATIONS.

For the Churchman.

NO UNION WITHOUT AGREEMENT.

"Can two walk together unless they are agreed?"—*Amos* iii. 3.

To this plain question all the world it should surely seem would answer no! And the vexed matter of amalgamation, so called, be settled by Scripture as certainly as by common sense. Yet the time has been when he who would not walk with those with whom he could not agree, because principles conscientiously held as deduced from God's word must so be surrendered, was denounced as an uncharitable bigot. With many, no doubt, this arose from a sincere desire for the extension of Christian love, though now and then it would break out in a most unloving way. With others, it must be feared, it arose from the secret purpose of domination, since where all met on the plan of mutual compromise, the larger body, (of which the most clamorous were generally found to be members,) would of course possess the ascendancy,—their real meaning, as the Editor of the Presbyterian has well expressed it, being "no more than this, that all sectarian feelings should be sacrificed *but their own*."

Time would fail me to recount the schemes by which, for many years, these advocates of "union" have been seeking to *level down to themselves*. A few have always steadily resisted them, being not ignorant of their devices. They were called hard names; but that they did not mind. It was a small matter with them that they were judged of man's judgment. They studied to approve themselves unto God. The tide is now turning. Truth prevails. The scheme is not yet indeed abandoned. But the light is too strongly let in upon it to leave it much power to do harm. At the very time of my writing one of its evolutions is in progress. The American Sunday School Union have recommended the observance of a day of humiliation and prayer in relation to Sunday Schools: with a pious abhorrence of primitive usages, the day but one before Ash-Wednesday, a day observed for penitential purposes century after century, and by nine-tenths of the Christian world. They call on the clergy, teachers, and scholars of the Protestant Episcopal Church to unite with them. They will even go this once into (not the house of Ammon but) the Episcopal Church, it being understood that for the next half dozen times the Church must go to them. Now I for one regard this as neither wise nor happy. It will do no good. It will do much harm. The American Sunday School Union is the union chiefly of one denomination. It is not, as the *ad captandum* name "American" imports, a general, and much less a universal institution. Episcopalians have their own Union. So have Methodists and Baptists. So have, or are to have, Presbyterians. And yet the remainder is *the* American Sunday School Union! Into how many parts soever you divide a polypus, you have just so many perfect polypi. But this, I suppose, is what was meant by the old maxim, "Divide and conquer." And certainly there can be no surer division than by unnatural union. The clay and the iron, in Lord Bacon's happy application of Nebuchadnezzar's image, *will* cleave asunder. The "false peace" *will* be a true war.

But on this subject I prefer to use another pen. It is well to have Presbyterians give lectures on the wisdom of order, and on the duty of adhering to distinctive principles, to Episcopalians. The following extracts are from an editorial article in the Presbyterian of February 6. "Experto crede Roberto!"

The article from which my present extracts will be made is a reply to a paper in the Missionary Herald, setting forth the duty of the members of the Presbyterian, Congregational and Dutch Reformed Churches to *unite* in carrying on their foreign missions through the agency of the American Board of Commissioners. This duty the Editor of the Presbyterian expressly disclaims, contending ably that there is no such agreement between these three Christian denominations in doctrine or in discipline as to constitute a duty, or even to warrant it on the ground of expediency. And yet the time was when Episcopalians were expected to unite in sustaining the operations of this same Board. And I am greatly mistaken if there are not now those who regard their withdrawal from that and similar associations as a breach of Christian charity. Let it be remembered, that on the authority of the Presbyterian, such a union cannot and ought not to exist between the three denominations of Christian people just named,—denominations which have been united in their highest ecclesiastical legislatures,—and let it then for ever hereafter be allowed, that if the three which come the nearest together cannot coalesce, the attempt is not to be expected, and the refusal is not to be censured in any other.

"But in addition to this," says our acute and plain speaking (we like him for that) Presbyterian editor, "it is urged that these denominations from the fact of their agreement may be *happily* associated in the management of foreign missions, and that their union will be *strength*. We question both branches of the assumption if it is designed to convey a general truth. We are of opinion that true Presbyterians will never be *happy*, and ought not to be happy, until in obedience to the command of their Divine Master, they come forth as a Church, and engage heartily in the work of extending the limits of his kingdom. And as to the *strength* derived from such unions, it is more specious than real. There can be no strength in union, or rather no union at all, unless it be based on a community of sentiment." These two latter sentences are commended to the reader's especial consideration.

"In circulating the word of God without comment," the Editor continues, "the union of Christian denominations *is practicable to a very considerable extent*;"—[we notice here the Editor's discretion, and commend it,—it is "*practicable*," he says, but does not say it is right, or expedient, and practicable not to the end of the chapter, but "*to a very considerable extent*." If we are not mistaken as he grows in experience he will disabuse himself of that error too]—"but we must be strangely unobservant if we have not perceived that in the other *great* religious enterprises OF THE DAY"—["Great is Diana of the Ephesians!"]—"the union is more in name than in fact. And in relation to missions, when the object is the extension of the Church, and that, *of course, under some specific form of government* and doctrine,"—[when Bishop Hobart and Bishop Ravenscroft, and others with them, raised this same objection, what an outcry there was about tithing mint, and anise, and cumin!]—"an attempt to secure unity of operation among those denominations which are distinguishable from each other by peculiarity of feature, will, and necessarily must, result in collision, and in a consequent wider separation."

The sentence which follows is a golden sentence. It is the ecclesiastical parallel to that admirable political sentiment of President Washington, "Friendship with all nations, entangling alliances with none." It is "the head and front of their offending" against whom the mad-dog cry of "High Church" has been raised so lustily. "The unity of Christian friendship, and the general success of the Gospel are best secured, when Christian denominations operate separately, while at the same time they cherish sentiments of liberality and courtesy to each other." The state of the world when Christian men shall thus "agree to differ," will be the next best to that when gathered all together in Christ Jesus, they shall be of one mind and of one mouth.

The sentences which follow are savored somewhat by a better experience,—"*amari aliquid*." "But it is often alleged that such *sectarian* feelings should be subdued; and yet as we have observed," [we, *too*, have been in Arcadia,] "this *apparently catholic* principle is urged by those who mean no more by it, than that *all sectarian feelings should be sacrificed* but their own." It is well that this bugbear of sectarianism should be so stripped. Many good Churchmen have been frightened by it out of their principles. "What, not commune at any but an Episcopal Church! How sectarian!" "Not go with us to our meeting! How sectarian!" "Not unite with *our* Missionary, *our* Sunday School, *our* Tract Society! How dreadfully sectarian!" Well, it is now your bull that has gored my ox. And that, do you see, alters the case.

"Thus the American Board will plead it in argument with Presbyterians, and at the same time show themselves extremely tenacious that the executive management of their concerns should remain in the hands of Congregationalists." We take the liberty here just to ask how much of the executive management of the *American* Bible Society, the *American* Sunday School Union, the *American* Tract Society would be surrendered to the Episcopalians, who are exhorted in such catholic terms to come and be taken in?

"Sectarianism which keeps the different religious denominations apart, has been the subject of severe denunciation, and yet, as we believe, without reason." We believe no such thing. Christ never designed that his followers should be many, but one. If men had continued steadfast in "the apostles' doctrine and fellowship," or if they would return to it, there would be no sectarianism. The day *will* come,—hasten it, Lord, in thine own time!—when Christians shall be of one heart, and of one soul. Meanwhile, we agree entirely with the Editor, to whose manliness and soundness of wisdom we have expressed so fully our acknowledgments, that "the greatest harmony is secured by adhering to the present subdivisions of the Church, rather than by their forced amalgamation. Two materials of different fabric may lie peaceably beside each other, while an attempt to unite them would develope the principles of their mutual repulsion. An honest sectarianism," [we call it, being no sectarian, honest Churchmanship,] "which is nothing more than the expression of a sincere and cordial preference, has no tendency to encourage strife; while, on the contrary, the attempt to eradicate it, is little else than to produce indifference to those peculiarities of doctrine and polity, which a man has conscientiously adopted, as most accordant with the word of God." So we think. There is more that we could quote with pleasure if the room allowed. We may continue the subject. For the present there is enough. Let it be read, marked, learned, and inwardly digested.

A Lover of Concord.

We venture to bespeak the cordial approbation of all Churchmen of the principles expressed below. The reserve to which our correspondent refers was not produced by any doubt on our part, but simply from deference to so respectable a body as the Executive Committee. The signature of our correspondent is itself an argument decisive of the question:

For the Churchman.

Mr. Editor,—I confess that I read with regret, in the Missionary Record for this month, the recommendation of the Executive Committee of our Domestic and Foreign Missionary Society, to "the Churches in communion with the Protestant Episcopal Church," of "the establishment of a monthly missionary meeting on the first Monday evening of each month." I regret it, because I entertain more than the doubt, which your language implies, whether such is the proper source whence any recommendations of religious meetings should come to the pastors and parishes of our Church.

"A monthly missionary meeting" is, I presume, a thing generally well understood. I take it to be a meeting for the purpose—beside eliciting and communicating information—of offering prayers for the success of missions; that is, of celebrating a special occasion of public worship. My design is not to object to the thing. But I do object to our Societies' making any appointments, even in the way of recommendation, of special public observances by the Church. What one Society can do, others can; and we may have appointments, by recommendation, of a new kalendar of a species of holydays, each devoted to the commemoration of the efforts which have been made, to incitement to renewed efforts, and to praying for the divine blessing, in behalf of some one of the many important departments of pious charity. Let me repeat, Sir, that I do not mean to say that such meetings may not be both right and a duty. I have nothing to do with that question. I do ask, however, most seriously, whether any of our Church Societies is the proper source whence a call should be made upon the Church for new and special occasions of divine service?

Our various Missionary, Education, Tract, and Bible and Prayer-book Societies, Societies for the Advancement of Christianity, &c. &c., are competent to holding meetings, at their pleasure, for enlisting greater zeal and effort in behalf of their respective objects; and their meetings may very properly be made occasions of offering duly appointed prayers for the divine blessing on them. The pastors of the Church are competent to apply the blessed provision of their spiritual mother for "*Daily Morning and Evening Prayer*," to any occasion on which they may think fit to call their people together for the purpose of directing their pulpit admonitions and exhortations to the Christian duty of aiding in the advancement of the Redeemer's kingdom. But who have a right, however indirectly, to point out to the clergy their duty in this particular? Have our Societies? I humbly conceive not. Ours is a Church of order. Stronger and stronger admonitions daily come to us, from every quarter, that the best interests of religion require our jealously guarding, and faithfully applying, those principles of order which pervade all her institutions. The letter and spirit of her laws define, with sufficient clearness, the respective powers of legislation, counsel, official co-operation, recommendation, &c. &c., which appertain to her Bishops, Conventions, Standing Committees, and Pastors. Is it wise to admit even the semblance of the existence of co-ordinate authorities in the different Societies of our Church? I think not. They are intrusted with the raising and due application of funds for the objects respectively committed to them; and nothing more. When they begin to recommend to the clergy and Churches special religious observances in their behalf, I humbly conceive that they are going too far, and introducing a new and dangerous principle into our ecclesiastical affairs.

Every body will see that the asking for funds, and for increased efforts, by agents or otherwise, in such way as may seem best to the bishops and clergy, in their respective spheres, is quite another thing.

Allow me, Mr. Editor, to conclude with the expression of a hope on this subject.

The *Executive Committee* recommend a monthly observance in behalf of missions. The *Church* recommends, and from ancient times has recommended, certain annual observances in memory of the distinguished saints who were God's blessed instruments in establishing that religion which is the only hope, and which is destined, we devoutly trust, to be the joy, of all the earth; and for other purposes intimately connected with the prosperity and due influence of the same religion. Is it unreasonable for a Christian and a Churchman to express the hope, that those at least who may feel it a duty to keep a day at the call of the Executive Committee, will not be less observant of that call which comes from the united wisdom and piety, and the venerable sanction, of what none will deny to be a much higher and holier authority?

Obsta Principiis.

For the Churchman.

How easy was the introduction of evil, and how rapid the progress of misery in our world! Although this frame of things was constituted with the greatest beauty, worthy in every respect of its Creator, and man fitted for every duty, and qualified for every enjoyment suitable to his nature; yet, in one hour all was changed, and this world became a scene of wo. Not so easy is the work of restoration; not of such rapid accomplishment is the design to recover the fallen race from their state of wretchedness.

To pluck, to taste, to eat—to trample on the authority and break the explicit commands of God, employed but a few moments..... To honor that authority, to vindicate the divine right, to satisfy the demands of immutable justice, to check the ruin produced by sin and accomplish the work of redemption, occupied a period of time that embraced many ages. The undertaking was the plan of infinite wisdom and mercy, unprecedented in the transactions of Deity with the creatures of his power, and calculated to expand their minds and elevate their thoughts, to display in a striking point of light those perfections of God which were already known and adored, and to unfold to astonished worlds those which had hitherto been hid from the view of angels and men. True it is, and it will appear evident, upon due reflection, to our own minds, that in God exists a wisdom and a power equal to the production of a universe in a single moment of time. That same Being, whose voice, pervading the abyss of darkness, said, *Let there be light, and there was light*, could have spoken into instantaneous existence this varied and immense universe, a very small part of which we behold. But he chose to proceed according to a certain order, with a view to accommodate his operations more easily to the comprehension of his creatures.

Thus, he might also, in a short space of time, have executed his plan of eternal love in the redemption of his people. For since that benefit was procured by the punishment to which his Son voluntarily submitted for our sakes, he might have united himself in a miraculous way, without the instrumentality of second causes, to a human body; and, in an instant of time, have answered the demands of unchangeable justice. But if order, in the process of creation, was requisite—it is far more necessary in the work of redemption, to give some view of the plan and of the execution to the intelligent universe.

Mankind must be prepared for the event. The Church must behold the plan gradually unfolding. The *Sun of righteousness* is too bright to burst suddenly upon a world darkened with sin. From amidst the thick and awful gloom which covered our world and surrounded the Paradise of God, some feeble rays of light at first break forth. Death had been threatened in case of disobedience—divine truth had uttered the sentence—and man had no reason to anticipate the interference of mercy. But in the very sentence of the Judge pity mingled her tender voice, and the promise, immediately succeeding the cause, lighted the smile of hope upon the countenances of those who had reason to expect for ever the blackness of despair. From this period, promise was added to promise; prophecy to prophecy: sacrifices and ceremonies exhibited the truth in a shadow, and *typified* those benefits which the Messiah was to accomplish, till He himself came *in the fulness of time* to answer the numerous predictions which the prophet had given of his character, his person, his offices, his nature, and his works.

But was not a work so benevolent and glorious accompanied with earthly and heavenly honors? Sent on an embassy so interesting to our world and so worthy of the wisdom of God, was not the great personage who came to restore peace between heaven and earth, and to reconcile God to sinful men, clothed with such evident authority that all creatures bowed at his feet? It was, indeed, a great, a benevolent, an arduous work—a work which none but God's *fellow* could perform:—but yet it was to be carried on in one scene of suffering, of disgrace, of humility. The great surety required not only more than created strength, but a patience, a submission, a fortitude truly divine.

J. M. K.

For the Churchman.

Mr. Editor,—I send you the following short article, (the simple effusion of a youthful mind on visiting Trinity Church, in New-York,) for insertion in the columns of your valuable paper, should you deem it worthy of a place there; it may serve to fill some unoccupied corner.

REFLECTIONS

After visiting Trinity Church, New-York, in which there is a Monument to Bishop Hobart, and which is surrounded by a Grave-yard.

It is in vain to attempt to portray the feelings which rush upon the mind on entering this venerable edifice. Awe, admiration, sorrow, and joy, strive for the mastery in our bosom. The calm repose and expressive stillness of the cemetery attached to the church, in the midst of the tumult and noisy hurry of the busy world around it, are calculated to impress the mind with delightful yet melancholy reflections. We behold, about us, the grave of the unconscious infant, the ardent and once blooming youth, the firm and mature man, as well as that of decrepit old age. We cast our eyes outside of these walls, we see, taking a part in the active scene around us, persons of exactly the same age as the silent tenants of the tomb. We reflect, alas! these were not always still as we now see them! Ah! no, their voices once spoke in the same tones of passion or of meekness, of joy, or grief, as that of the gay multitude. They once perhaps helped to swell the throng of this crowded city. *Their* affections, *their* hopes, *their* fears, were like our own. So too shall we pass away, and our place be no more found. We are now the living among the dead; but soon, very soon, our bodies shall mingle with their kindred dust, and our souls return to God who gave them. But we are now in the presence of the mighty dead. The name of Hobart is engraved on that marble. He has left far behind him his mitre, to exchange it for a crown of glory that fadeth not away. Our first emotions are those of deep and heartfelt regret alone: we think how marvellous it is that the infirm and the ignorant should still continue in the world, and one like him, in his brilliant career of usefulness, be thus suddenly called away. But a moment's reflection soon crushes the rising thought. We know that He who gave the summons does nothing in vain; and that even in wrath he remembereth mercy. We thus resolve, in meek and devout resignation, to leave the reason of this mysterious visitation with an Almighty Power, and say, Be it so, Father, thy will be done in all things! He still lives, as we trust, in a more glorious world. That marble is more eloquent than any words which I could employ. To all who have looked on it, these remarks will be superfluous: but they may serve to employ profitably a leisure moment otherwise suffered to pass unimproved. All that I can say is: "Go, reader, and *live* like him, and your last end shall also be like his."

An Episcopalian.

We hope the annexed paragraph will be the means of obtaining the information desired, and thus of determining a point of much interest. However the question of seniority may be decided, the elevation of our presiding Bishop in the affections of his Church, his primitive piety, his profound theological attainments, and his varied and happy exhibition of them on the most important questions of polemics, enable us to challenge for him and ourselves the rare distinction

Rex . . . nobis, quo justior alter
Nec pietate fuit, nec bello major et armis.

For the Churchman.

Mr. Editor,—Our venerable presiding Bishop has frequently been noticed, both in this country and abroad, as the oldest *Protestant* Bishop in the world. I will venture to express the opinion, that he has been longer in the episcopacy than any other bishop in all christendom. If there is another who received consecration prior to February 4, 1787, possibly the republication of this article in such periodicals as may take any interest in the matter, will bring the fact to our knowledge.

T.

For the Churchman.

THEOLOGICAL GEOLOGY.

There is the promise in your paper of Feb. 1, Mr. Editor, of a review of Fairholme's Geology. I have not seen the book: but the first and last sentences of a notice of it in the "Presbyterian Review," (Edinburgh,) for November 1833, give it but scanty quarter. Let them be recorded as a specimen of the *demolishing* school of criticism:

"The work displays more of good intention than sound judgment. The author has manifested a zeal for the truth, indeed; but, alas! it is not a zeal according to knowledge. Mr. Fairholme's theory labors under three grand defects; it is inconsistent with Scripture, it is inconsistent with nature, it is inconsistent with itself." So the review opens. Its close is strictly in agreement with the Horatian canon,—

"Servetur ad imum
Qualis ab incepto processerit, et sibi constet."

"It is now high time to dismiss the work of Mr. Fairholme,—and what character shall we give it? We have seen that it is not the geology of Scripture, neither is it the geology of nature; nay, it is not even the geology of Mr. Fairholme. It is but the geology of De Luc, having ingrafted on it the cosmogony of Penn."

Ephraim Jenkinson.

For the Churchman.

POSTURES AT THE COMMUNION.

Mr. Editor,—After all the pains that have been taken to spread before the Church the recommendation of the Bishops, given at the request of the clerical and lay representatives of the Church, concerning the proper postures at the holy Communion, I have been not a little surprised to find that they have not been more generally attended to. Even in this city, where a good example ought to be set in all matters relating to church order, I still see numbers sitting or kneeling during the exhortations, and standing at the Trisagion, ("Therefore with angels," &c.;) and in my occasional visits to the country, I not unfrequently see a whole congregation *standing* instead of *kneeling*, while receiving the blessing. Ought these things so to be?

K.

Churches Burnt.—A new Church in Foxcroft, Maine, was found to be on fire during the performance of public worship, and could not be extinguished until the house was destroyed. A new edifice of the Dutch Reformed Church at Fort Plain, N. Y., has also been recently destroyed by fire.—*Episc. Recorder.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 22, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk requests early information of churches which are expected to be ready for consecration during the next spring and summer, and of the times respectively when they will probably be finished; also what Deacons of this Diocese will, during the same period, desire admission to the order of Priests.

The Auburn Gospel Messenger is requested to copy the above.

TO CORRESPONDENTS.

"O. M. P.," with other valuable communications, has been laid over.

"W. M. W.," on the Hebrew Points, we shall endeavor to insert in our next.

"Philo," on Geology, has been received and sent to the printer, with Editorial Strictures, which are now in type. It would have appeared this week, but for a misunderstanding with the printer.

Lent.—We publish on our last page an excellent article on this subject, from an old number of the Christian Observer. We recommend the perusal of it to all our readers. The antiquity of the institution, its reasonableness, the authority on which it rests, the manner in which it ought to be observed, and the benefits resulting from the observance, together with other relevant topics, are satisfactorily explained. The whole is written, moreover, in a happy strain of piety, which cannot but be profitable to the reader.

Editorial Responsibilities.—Whoever would draw up and sanction with requisite authority a body of canons for the use of editors would perform an acceptable service. We find ourselves sometimes at issue with others as to the propriety of our course, and when called upon for our rules, we are obliged to own that we have not been able to frame any which suit all cases. One holds an editor responsible for the opinions and statements in every selection which he publishes. Now generally we publish no selections of which we do not wholly approve. But sometimes, for particular reasons, we relax from this rule. We may wish to give the reader a view of some subject opposite to our own—that he may see the opinions which others form with their reasons for it. As an instance, we have just marked for the printer, without comment of our own, an editorial article in the (Auburn) Gospel Messenger, which condemns a measure of which we lately expressed our approbation. Or a new work comes out, and we give the reader a specimen of it without intending to approve its every shade of opinion and expression. Another would have the editor restrict his correspondents to agreement with himself. And a third would have him exclude from the Intelligence Head the notice of all measures which he does not approve. This last seems the most unreasonable restraint of all. Our object in this department is to give information not opinions. We may therefore publish side by side the accounts of Temperance Societies, and the formation of Anti Temperance Societies. Is it to be supposed that we approve of both? Or we may, as an item of useful intelligence, publish a notice of some infidel celebration. Do we therefore approve its tendency? By no means: but we wish to give information on subjects connected with religion. We are particularly desirous of giving information in regard to all that is doing in our own Church, and when we see any thing new in this way, we give it to our readers without stopping to tell them what we think of it.

The matter of Clerical Changes is connected with this subject. Sometimes accounts are sent to us of ministers who have received calls and declined them. We see no use in publishing such facts, and therefore let them lie on the table. The object of publishing changes is twofold: 1. for the sake of intelligence of changes and vacancies; and 2. to have a record of the residence and address of the clergy. It would meet the second case to publish only such changes as are certified by ecclesiastical authority. But this certificate may be too late to serve the purpose of intelligence, and we have therefore been willing to anticipate it.

The whole subject is one on which until recently we have never bestowed a thought. Very possibly therefore we may in some respects be wrong. Any correspondent who will propose more definite rules, with reasons for them, would confer on us a benefit. If his reasons are satisfactory, we promise to substitute his rules for our present ones: for we are sincerely desirous in this as in other matters to secure the cordial co-operation of our brethren.

Protracted Meetings.—Meetings of this kind are held almost constantly, in some places or other, with a view to produce revivals in religion. They are meetings generally with which Episcopalians as a denomination have no concern, and it might seem therefore that in noticing them we were transgressing our proper bounds. This would be so if their influence were confined to those by whom they are patronised. But such is not the fact. Wherever they are held, one of their necessary results is to bring odium on all Christians who do not join in them. The pastor, especially, of an Episcopal congregation, in any place which happens to be the scene of a protracted meeting, is exposed to obloquy if he discourage his flock from attending on the preaching of those who are zealously laboring in his neighborhood for the diffusion of the Gospel. Now on such a subject as this it becomes a journal occupying the station which the Churchman does to speak out plainly and decidedly. With the opportunities which an editor has of knowing what is doing in various sections of the religious world, facts must frequently present themselves which it would be a desertion of duty to withhold, and but a tame performance of duty to give without comment. Our advice then to Episcopalians, as to what are called protracted meetings, is, Let them alone. Be content with the services of your own Church. If the state of religion in your neighborhood seem to justify or demand that the regular services of the Church should be increased or multiplied, aim to secure such a result by a convocation of ministers within your own fold, and with the co-operation of your bishop. Do not expose yourself to the current of religious feeling as it runs in other denominations around you.

It would be an easy matter to argue the propriety of this opinion on the ground of consistency with the peculiar views set forth in the standards of our Church. But, as we intimated above, we may be saved this trouble by reference to facts—a course less invidious and more effectual. Our facts are in brief that these "protracted meetings" are maintained in connexion with errors subversive of the vital doctrines of the Gospel. It is not Episcopalians alone who sound this note. The same opinion is expressed by a class of men, of undoubted orthodoxy, in the very denominations among whom the "protracted meetings" are held. We publish in another column a

candid and discriminating article on this subject from the Presbyterian. Meetings of this description have lately attracted, and perhaps still continue to attract, attention in this city. We may show the estimation in which they are held by the more judicious of other denominations, and at the same time express our own opinion of them, by the following extract from an extended article in a recent number of the Christian Intelligencer:

In order that the reader may comprehend what the publishers of these notices consider the part which Christians must perform in the conversion of this city, and on which, they almost blasphemously assert, the performance of God's part is suspended, he should call to his recollection their doctrine respecting what they term "*the prayer of faith.*" Agreeably to that doctrine, every Christian by selecting one impenitent sinner or more, (for they have not decided how many such any one Christian may take as his share,) and by praying for that, or for each individual by name, his salvation will be secured. The only condition that deserves any consideration is that the Christian presents to the throne of grace the *prayer of faith* in behalf of the sinner. We say it is, on their principles, the only condition worthy of notice, for they say to Christians, "Do your part for the conversion of this city, and God will do his part." Under ordinary circumstances some of the tract distributers of this class have publicly reported that they have selected five, six and even more individuals, and they have with all humility given to the world the result of their *prayers of faith*. Is the city now to be divided, and each one to proceed to "action" under the solemn charge, God "holds you responsible for the souls of all you can be instrumental in converting?" The following are the notices to which we have referred, and which we also find *in the New-York Evangelist:*

"PROFESSOR OF RELIGION!

"Are you prepared to engage, with all your soul, in the services of this protracted meeting? Is religion the *first thing* in your estimation? Are you in a humble, penitent, prayerful state of mind?

"If not, make your peace with the Lord Jesus Christ this day, and come up to his help. You have covenanted to be a co-worker with him in converting the world.

"Now is the time for action. Pray much—be filled with the Holy Spirit—converse with the impenitent—bring sinners to the meetings. Do your part for the conversion of this city—and God will do his part. *He holds you responsible for the souls of all you can be instrumental in converting.*

"IMPENITENT MAN, OR WOMAN!

"God has a controversy with you. The Bible says he is angry with the wicked every day. You are of that number. God commands every man every where to repent. You have the requisite ability to repent. A wise and holy God would not command his creatures to do what he had not given them ability to do. He has told you to repent without delay. 'Now is the accepted time; now is the day of salvation.' You can therefore repent this day—this moment. Only be willing to forsake your sins, to hate them, to come out on the Lord's side, and God will forgive and receive you. 'Ye shall be my sons and daughters, saith the Lord Almighty.'"

We have long been under the impression that Christ Jesus had been "exalted to give repentance" as well as the remission of sins—and that no man could "come unto him," except the Father which had sent him "should draw him." Now, we are expressly told that we have "the requisite ability to repent," and this language is not used in reference to man's primitive state, or to his present duty; but to convey the idea that man is no more dependent on God in reference to repentance than he is dependent on him in reference to the motion of his arm. In the latter case this dependence is called a dependence on God in his providence, in the former case it is called by them a dependence on God in his grace. So long as man is in health he can move his limbs, and so long as his mind is not affected by disease he can repent, believe, or perform any similar act. Man may pray for health of body so that he may be able to move his arm; in like manner he may pray for health of mind, so that he may be able to repent. But agreeably to their views, the influence of the Holy Spirit is necessary in no other respect. What motive is presented by them in this misstatement of the doctrine of the Bible, to urge the sinner to *immediate* repentance, to use their own term? Who that is wedded to his sins will not say, go thy way for this time, when I have a more convenient season I will repent? As you say that I have the requisite ability to repent, I will choose my own time—soul, take thy ease for the present. But we forbear to argue.

We see from our exchange papers that attempts are making to produce a similar excitement at Hartford. There can be no reasonable doubt that doctrines of the same kind with those which are justly censured by the Christian Intelligencer, are the basis of the expected revival at Hartford. Or if there were, it is removed when we see in the public prints of the place such communications as the following, from a correspondent of the Christian Secretary, published at Hartford:

On Friday afternoon of last week, I had an opportunity to hear one of the modern system men. I will name a few of the sentiments which I heard advanced by him, and the passages of Scripture which at the time occurred to my mind. Never, but once, and then from a famous Socinian in Boston, did I hear such a tissue of unscriptural sentiments.

"*Men are not converted by the power of* God, *but by the power of argument.*" "Our Gospel came to you not in word only, but in power," &c. "We have this treasure in earthen vessels, that the excellency of the power may be of God." "The Gospel is the power of God unto salvation."

"*To direct sinners when awakened to come to* Christ, *is to make a crooked path for your feet; for they will take right hold of* Christ, *and find comfort. They must submit to* God *before they come to* Christ."—Then the jailer "came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? And they said, *Believe on the Lord* Jesus Christ, and thou shalt be saved," &c.

"*Some pray for* God *to give them a new heart; this is not right:* God *requires that you should break your own hearts, and make yourselves new hearts.*" "Create within me a clean heart, and renew a right spirit within me."

"*To say you can do nothing in your own strength is to make a crooked path for your feet; you have no other strength in which you can do any thing.*" "I will go in the strength of the Lord God." "I can do all things through Christ which strengtheneth me." "When we were without strength, in due time Christ died for the ungodly."

Now when Episcopalians see such things as the above, can they doubt as to the course they ought to pursue? Are they to be blamed for avoiding, on principle, to participate in excitements "got up" on such principles? Is a father to be blamed for discouraging his family from attending such "protracted meetings?" Is a clergyman to be censured for enjoining on his people to abstain from them? We think on the contrary that such a course is their duty: and for ourselves we shall not shrink from inculcating such a course on proper occasions, temperately, and, as we trust, in the fear of God. The doctrines on which these excitements are based are themselves of an inflammatory kind: and their partisans are tempted to push them beyond their proper influence by the zeal of a suspected orthodoxy, and the stimulants of a rival spirit in a new and growing party.

But we are aware that on the other hand, there is a danger as great or greater than that which we are seeking to avoid. In the moral world emphatically it may be said, there is no Scylla without a Charybdis opposite. While we stand aloof from extraordinary efforts which others are making for the advancement of the Gospel, we may learn to look with complacency on our own remissness, and foster in ourselves a spirit of supineness and lethargy. Let us be guarded on this point. Let us renew our efforts day by day and strive never to be wearied in well doing. The Christian who aims to abound in the substantial fruits of piety, proposes to himself a far more arduous task than he who sympathizes in the exhilarations of religious excitement. The piety which is formed in sudden and large revivals is necessarily superficial. The Christian character which we wish to see flourishing in our Church is of a deeper and more lasting kind. It is a plant of slower growth. Its tests are not so much the experiences of a moment as the habits of life. Such a character it is obvious must be formed, under God, by means chiefly of education: and it is accordingly to the blessing of God on the patient and assiduous labors of pious parents, Sunday School teachers, and others to whom the religious interests of the young are especially committed, that we chiefly look for the increase of sterling and enlightened piety in the Church.

Neology.—As an indication of the prevalent state of Theology, the following extract might have been appropriately introduced in the foregoing article; but for the sake of variety, and as a mark of distinction, we place it in a niche by itself. It is taken from a report in the New-York Evangelist, of the proceedings of a Missionary Meeting lately held at Andover. We had doubts at first whether the speech was correctly reported, but on comparing it with another report in the Boston Recorder, we find that the two substantially agree. The chief difference is, that in the present account our power to convert the world is affirmed to be equal to that of the apostles; whereas in the Boston Recorder it is said to be altogether greater.

Mr. M. was followed by Prof. Stuart. "I wish to occupy your time a moment. Should gentlemen then wish to remark on the resolution, opportunity will be afforded. I would notice an error prevalent at the present day, on the subject of miracles. The success of the apostles is by many ascribed to their power of working miracles. It is supposed that this power could in the first place preserve *them* from danger, and then convert their hearers to Christ. Neither of these propositions is true. After the minutest examination I can find no instance in which either our Lord or his disciples wrought a miracle to preserve their lives. It was a look of awful, of divine majesty, which caused the band led on by the traitor Judas to go backward, and fall to the ground. The divine power of Christ appeared in this; but how did it result? He did not deliver himself from, but into their hands. It was not Peter's power of working miracles, but the prayers of the Church, that opened his prison doors. So it must be at the present day. The prayers of God's people are to work all the miracles, open all the prison doors, and break down all the inaccessible walls. Missionaries, then, at the present day, are at liberty to use the same means for converting the world that were used by the apostles. As to the second point, miracles did not convert men. We might as well speak of moving a rock by an *argument*. God wrought the conversion of men by other than physical means. In the times of the apostles, as now, *moral* power converted men. Miracles may have been the means of calling them together; but when together, the preaching of Christ crucified was alone 'the power of God and the wisdom of God unto salvation.' We have as much moral power now certainly as they had then."

What the reader may think of this, we cannot say; but, for ourselves, we know not which to admire the more, the Professor's power in condensing error, or his skill in disguising it. To us this seems, to say the least, strange language: "The prayers of the Church opened the prison doors;" "The prayers of God's people are to work all miracles, open all the prison doors, and break down the inaccessible walls;" "*Moral* power converts men." No doubt the Professor would admit, that all must ultimately be ascribed to God; and so ought all the works of nature and art to be attributed to God as their author. But when a Christian minister is speaking of the conversion of men, we have a right to expect a more specific recognition of the Divine agency. We expect to see the conversion of men ascribed not to "prayers," nor to "moral power," but to the power of the Holy Ghost. Such language as is here censured assumes the certainty of success in the use of means, and by necessary consequence impairs the Christian's sense of dependence on the Spirit of God.

But waiving the modes of expression and the implied doctrine, what shall we say to the doctrine intended to be inculcated? "Miracles *may* have been the means of calling men together," but they were not instrumental to the conversion of men. It might be supposed that the Professor means, that after the reception of truth into the mind, miracles were not necessary to render it operative, and thus convert men to true Christians, who were but speculative believers. But he would hardly utter such a truism as this. Or if there were any doubt, his comparison removes it. We might as well think of moving a rock by an argument as converting men by means of miracles. Miracles then were not instrumental in producing a belief of the Gospel, or convincing men of its truth. They were not instrumental in promoting the advancement of Christianity, which we take to be synonymous with the success of the apostles. Consequently they are not to be regarded as proofs of the doctrines of the Gospel, and the Gospel might have been spread, and men converted to it as well without miracles as with them. So far as we can understand, this is precisely the doctrine of Gibbon: the establishment of Christianity is accounted for on secondary causes, and without the necessity of resorting to the belief of a miraculous interposition.

We quote the following from the Protestant Episcopalian to express our agreement with the opinion of the writer, and our wish that the proposed selection may be made:

Gentlemen,—A popular selection from the essays with which, under various signatures, Omega has enriched the columns of your magazine would, in my opinion, form a very interesting volume, and I therefore respectfully make the suggestion.

Independently of the ability which characterizes all the productions of that writer, many of the essays referred to treat of subjects of general interest, and comprise in a small space information which can only be obtained by extensive reading, and to many is not accessible in any shape. To the libraries of our Sunday Schools in particular, they would be a very valuable addition, and I am confident that by consenting to their republication in a form which would render them easier for reference and insure for them a more extensive circulation, the author would strengthen the high claim which he already possesses to the respect and gratitude of the Church.

A Reader.

The Heart.—We are sorry to have given occasion for the following correction:—

The Editor of the Churchman would confer a favor on the publishers of "The Heart," by noticing the error in the heading of the extract from that work, in the last number of that paper. The extract was from "The Broken and Contrite Heart,"—not "The Divided Heart."

Pursuant to notice given in the last Churchman, and from the desks of our churches on Sunday, about ninety young men of the Protestant Episcopal Church assembled in the basement story of Christ Church, on Monday evening, to form a Young Men's Auxiliary Education and Missionary Society. The meeting was organized by appointing the Rev. Benjamin I. Haight, Chairman, and Mr. Charles Carmer, Secretary. A constitution was reported by a Committee appointed for that purpose, which, after a full discussion, was adopted, and referred to the Bishop of the Diocese for his approbation. The meeting stands adjourned to Thursday evening, the 27th instant, to receive the report of the Committee appointed to nominate managers and officers, and to complete the organization of the Society.

By order of the meeting,

Benj. I. Haight, *Chairman.*

Charles Carmer, *Secretary.*

Calendar.

February 23.—2d Sunday in Lent.
——— 24.—St. Matthias.
March 2.—3d Sunday in Lent.
——— 9.—4th Sunday in Lent.
——— 16.—5th Sunday in Lent.
——— 23.—Sunday before Easter.

INTELLIGENCE.

Confirmation.—On Sunday last, the First in Lent, Feb. 16, the Bishop of this Diocese confirmed 59 persons in St. Luke's Church, in this city.

Clerical Changes.—The Rev. Richard Channing Moore, deacon, having been elected Minister of St. John's Church, Elizabethtown, N. J., has presented letters dimissory from the Bishop of the Diocese of Pennsylvania, and taken charge of that parish.

The Rev. William L. Keese, late Rector of St. Paul's Church, Albany, having taken a letter of dismission to the Diocese of Connecticut, has been duly received into that Diocese, and changed, accordingly, his canonical residence. He is connected with the Rev. Dr. Croswell, the Rector, in the pastoral charge of Trinity Church, New-Haven.

A new parish was organized on Monday, 10th instant, at Wappinger's Creek, county of Dutchess, in this State, by the name of "Zion Church, Wappinger's Creek."

The following gentlemen were chosen Wardens and Vestrymen.

Wardens,—Matthew Mesier, Benjamin F. Clapp.

Vestrymen,—James Ingham, E. D. Sweet, P. D. Schenck, D. S. Cox, Henry Mesier, Emory Low, W. J. Hughson, J. R. Myer.

This is the third parish organized in Dutchess county within about a year.

Death of Bishop Jebb.—English papers recently received bring intelligence of the death of Right Rev. John Jebb, Bishop of Limerick, in Ireland. He has suffered, it is said, for many years past, from a paralytic attack, which compelled him to retire from his Diocese, and reside in England for the benefit of medical advice.

Bishop Jebb held a distinguished rank among the able and excellent prelates who have adorned the Church of England and Ireland in the present century. As a biblical scholar and a writer on sacred literature, he has had few, if any, superiors among his contemporaries.—*Episcopal Recorder.*

FOURTH REPORT OF THE LEOPOLD FOUNDATION.

Letter of Bishop Edward Fenwick, at Cincinnati, to the Central Direction of the Leopold Foundation, at Vienna; dated Cincinnati, 10th April, 1832.

The letter you had the goodness to send me, dated October 4, 1831, I have received, and would have sooner answered, if I had not been prevented by the pressing business of the diocese, and particularly that relating to the Indians, which has rendered my presence necessary at Washington through the greatest part of the winter. I regret my delay the more, because, meanwhile, two remittances have come to hand for the Diocese of Cincinnati, and those also for the four Dioceses of St. Louis, Kentucky, Carolina, and Pennsylvania. * * * My vicar general, Mr. Frederick Rese, has, during my absence from Cincinnati, collected such information as, I hope, will plainly show what progress the Catholic doctrines are making here, by the good support of the St. Leopold Society. You will see too, how much God is disposed to favor the work of missions among the Indians, as he has so ordered it that the government of the United States manifests unusual favor toward the exertions which pious souls of the Austrian empire are making for the propagation of the faith. The Secretary of War of the United States, formerly Governor of Michigan, who knows, from personal observation, the great utility of our missions in civilizing the Indians, has granted me a yearly sum of 1000 piastres from the Treasury of the United States, for the three schools at L'Arbre Croche, Greenbay, and St. Joseph. In this unusual grant of money by the United States' government we behold the triumph of truth, and our hope is increased of seeing the holy Gospel take deeper and deeper root. But as the principal one of these three missionary stations is under the direction of a priest from the Austrian empire, and is, so to speak, the very worthy first-fruits of the Leopold Foundation; and as the pastor and people deserve our love, I hope, gentlemen, that this will be a motive to continue to them your kind support.* And the poor Indians deserve it also; for though these Indians since the times of the old French missions among them have been neglected by us, they have steadfastly resisted all the efforts of the Protestants to proselyte them, and retain, almost universally, such favorable impressions of our holy religion, that one is tempted to say, "These men of nature feel, by a kind of instinct, where the true Christianity is to be found." I conclude, &c.

Edw. Fenwick, Bp. Cin.

Mr. Frederick Rese, vicar general, in a short letter from New-York, where he had accompanied two Indian youth, who had been instructed at Cincinnati, in order to send them to the Propaganda at Rome, to be educated as priests, informs us: that the college for youth founded at Cincinnati is already in full operation, and a seminary for educating priests is being erected there; further, that he was going on a missionary tour through Michigan, and Prairie du Chien, to Cincinnati, a distance of 2000 miles. He thanks the Leopold Society for their benevolent gifts to the mission, which were the more welcome and opportune, as, in consequence of a great flood of the Ohio river, they would, if they had not received the aid of the Leopold Society, have been placed in still greater embarrassment.

Beside these two letters, receipts have come to hand from Bishop Fenwick and Mr. Rese, for the moneys sent over, and for the chest of church utensils. A second chest was sent in August of this year. * * * * *

We next communicate two letters from our excellent missionary, Mr. Baraga, giving an account of his successful labors among the Indians; and a letter from the Archbishop of Baltimore, containing an account of the state of his diocese.

First letter from Mr. Baraga.

L'Arbre Croche, 22d Aug. 1831.

To the very reverend Central Direction of the Leopold Foundation.

I have now left Cincinnati, and find myself settled at my missionary post. * * *

On the 1st April last, I left Cincinnati to betake myself to the mission assigned me. What the humility of my most reverend bishop, in his communications to the society, has induced him to omit mentioning, in reference to his unwearied zeal for the cause of God, I must here mention, in order to complete my account. The bishop decided, for the promotion of the missions among the Indians, to make the whole journey with me from Cincinnati to L'Arbre Croche. The Indians of this country knew him; he had formerly been among them on a visitation through his diocese. They call him the great black-coat, or high priest, and have a great reverence and an unbounded confidence in him. It was, therefore, very advantageous that he came with me and installed me over them. The distance from Cincinnati to my mission station, is as far as from Vienna to Naples.

The very reverend Bishop Fenwick commissioned me to leave Cincinnati a few weeks before him, in order to visit Catholic families on the way in places where there were no Catholic priests, and prepare them for the Easter confession. In a town called Miamisburg, 35 miles from Cincinnati, I found the first Catholics, who were all Germans. I stayed there some days, read mass, preached three times, and heard confessions. There I learnt of another Catholic family, who lived 12 miles from Miamisburg. I went, and found a respectable man and wife and six children. The good people were rejoiced at my coming, and prepared themselves for Easter confession, and, on the following morning, the man and wife and two eldest children received the holy communion. I preached in the house of this man. Many Germans live in the vicinity, who are Protestants, but yet would hear the word of God, though preached by a Catholic. This man let his neighbors know that a Catholic priest was come, (I was the first, it was said, that had visited that region,) very many assembled to hear preaching. They were satisfied with the doctrine delivered; but no tree falls at one stroke!

This man brought me next day three miles farther into the woods, to an old Irish Catholic. I had known that this old man of 81 years had long lived in that wilderness, was half blind, and deaf, and had for a long time had no opportunity to receive the holy sacraments. I sent a boy to him, the evening before my visit, to tell him, that next morning a priest would come to him, to hear confession and dispense the holy sacraments; at which the old man was much rejoiced. Next morning I came to him, and found him in a wretched hut, in which lived himself, his wife, and three other women with five small children. The old man, who had not for 50 years had the benefit of a priest, now partook of the holy sacraments, of which he had been so long deprived. The other members of the family were not Catholics. I was glad to afford this spiritual help to this poor old man, who was at the gates of eternity. But God afforded me another unspeakable blessing of my mission. There were, as I said, five small children of various mothers in this hut, and I learnt that not one of them were baptized. The three mothers of these children are miserable creatures, who profess no religion, and hence they were not anxious for the baptism of their children, as alas! is the case with many in this rude and too free country; and, beside, there had never been a priest here. When I asked if I should baptize these children, two of the mothers gave their consent; the third one was not satisfied, but soon acquiesced, and the baptism was performed. I thanked God for it most fervently, and prayed Him that he would, if it was his most holy will, take to himself, in their innocence, all, or some of these five poor creatures, who were now his children, or else would cause them to be placed in happier circumstances than those in which they were now found.

I now returned to Miamisburg, and then went to another considerable town, called Dayton. Here I waited for the very reverend Bishop Fenwick; and, in the meantime, performed missionary duties in the town. * * *

On the 1st of May, I read mass in the Catholic house, where I resided, and in the afternoon I preached in a Protestant church. Here are many Germans of all sects. It appeared very strange to me to preach in a Protestant church before a Protestant audience; and in my own clothes without a priest's robe, (stola.) Ah! in what a sad state is religion in this country! Beside the many sects which exist, there are found every where multitudes of proper Atheists, who are neither baptized nor have any kind of faith or religion. Among them are well-disposed persons, who from the negligence of their parents and from the great want of priests, grow up in this sad condition, and remain in it because they know of no better. Many of these miserable creatures might be easily won to God and the Church, if there were only more preachers of the faith. I was thinking to ask my bishop, if I might not travel round the country to seek such lost souls, and stay long enough with each one to have him instructed, baptized and strengthened in the faith, when I would proceed farther. How many souls might I thus win to God! When I was in Cincinnati, I consulted with Mr. Rese, but he preferred my going among the Indians; as there the prospects would be still finer.

From Dayton, I travelled with my most reverend bishop to Detroit, where we arrived on the 15th May, and stayed five days. Here are many German and French Catholics. I spent my time in preaching and hearing confessions. From Detroit we went by water to Michilimackinac, where I did not stop long, but came the 28th May to L'Arbre Croche, followed soon after by my bishop. Happy day! which finds me among the Indians, with whom I will remain till my last breath, if it is God's most holy will.

* * L'Arbre Croche is the French name of a district of eight or nine square miles, which lies on Lake Michigan, on its northern border. The land is thinly inhabited, and no white person is settled here. The Jesuits sowed the first seeds of the Christian faith here; but for a long time after the Jesuits there was no priest, and the faith was almost lost. Of late years, indeed, missionaries had made occasional visits, but only for a few days in a year, till at last, two years ago, a permanent missionary was sent by Bishop Fenwick. The people, both those who were already Christians and those who desired to be Christians were much rejoiced. They assembled and built a church, and house for the priest, and a school-house. The missionary, however, at last left his post and returned to Europe. The Indians were glad to learn that I was to reside permanently with them.

In the school I have about 40 children, boys and girls. * * * Conversions are frequent; in two or three months I have baptized 72 Indians, children and adults.

The church is considerably spacious: can seat 400. I hope it will soon be too small for us. I have two other stations in my district, which I frequently visit. * * * I am preparing a catechism in the Indian language, and Bishop Fenwick has promised to have the work printed in Cincinnati. It will also contain all the necessary prayers and hymns.

Frederick Baraga, *Missionary.*

Hamilton College.—The annual catalogue of this institution for the current year, has just been published. Its friends must be much gratified at its prospects, as disclosed in its present number of students, viz. Seniors, 27; Juniors, 18; Sophomores, 32; Freshmen, 24. Total, 101.

Misapplication of Charitable Funds.—A very important cause is now being tried before the Vice Chancellor, relative to what is called Lady Hewley's Trust Fund. The property at stake, which is worth 3000*l.* a year, was originally settled in the years 1704 and 1707, for the following purposes:—

1. The assistance of "poor and godly preachers of Christ's Holy Gospel."
2. The relief of "poor and godly widows of poor and godly preachers of Christ's Holy Gospel."
3. "The encouraging or promoting of the preaching of Christ's Holy Gospel in poor places."
4. "Exhibitions for or toward the educating of young men designed for the ministry, or preaching of Christ's Holy Gospel, never exceeding 5*l.* at the same time, and the residue to be employed for the relief of godly persons in distress."

Some of these objects had been entirely neglected by the present trustees, who are Socinians, while the rest had been perverted and abused.

Lady Hewley was herself a Presbyterian Calvinist, attached to the doctrines of the Church of Scotland; and, of course, nothing could have been more abhorrent to her feelings than to have seen her property applied to the support of what she would have deemed heresy.

The trial is exciting much interest, and involves the endowments of most of the Socinian chapels and institutions throughout the country.—*London Paper.*

Cheering Prospect.—The President of the republic of Mexico, General Santa Anna, who has been favorably known in this country, is said to be exerting a very salutary influence in his government. He possesses talents of a high order and a popularity almost unbounded, and these he is wisely employing for the correction of abuses. He has already prevailed upon the Mexican Congress to disband a large part of the army, by which the expenses and dangers of the government will be diminished. He has also succeeded in a still more important measure, in cutting off the tithes and reducing the income of the Romish priests, who, by the influence derived from money and superstition, have hitherto been the most pestilent members of society and the great cause of the unsettled state of that country. But the measure in which we most heartily pray for his success, is the *free toleration of religion* which he is now earnestly pressing upon the attention of Congress, and which, if recognised, will not only tend to secure the political tranquillity of the country, but the triumph of Gospel truth in opposition to the blinding and enslaving influence of Popery. May God prosper the cause.—*Presbyterian.*

Society for Promoting District Visiting in London.—This Society, of which Lord Bexley is President, was formed for the purpose of visiting the poor, and is composed principally, we believe, of members of the Established Church. It is said in one of its recent publications:—

The experience of five years has now fully shown that a systematic aggressive visitation from house to house, and from room to room, affords the best method of assisting and relieving the struggling industrious poor and the really destitute; by encouraging the former to maintain independence of character, and assisting them to become members of Provident and other similar Societies, and by affording needful and appropriate relief to the latter; while, at the same time, it exposes the impudent mendicant, and operates as a restraint to imposture. It is the object of the General Society to promote the formation of Local Societies acting on the aggressive system. The Committee thank God that there are at present twenty-four such Societies in London, and that similar Societies have been formed and are in operation in nearly eighty cities, towns, and parishes throughout the kingdom, by far the greater part of which have been formed through the exertions of the General Society.—*Episcopal Recorder.*

Quaker Mission.—A paragraph has appeared stating that three members of the Society of Friends have gone on a voyage of *pleasure* to the South Sea Islands. It is a fact that they have gone; but their object has been mis-stated. We have received communications on the subject from three respectable members of the Society, one of whom says:—"The three members of the Society of Friends who have sailed in the Francis Freeling (purchased for the purpose, as well as fitted up) to visit the South Sea Islands, are not gone on a journey of pleasure, but with the view of establishing a mission of missions; and the visit is altogether a religious one, though too vagrant to meet my ideas on the subject. The funds are not provided by the individuals themselves, but by a subscription among a few members of the Society." A second states, that the voyagers will visit New-Zealand, Owhyhee, Otcheuse, New-South Wales, &c. &c. and will probably nearly circumnavigate the globe. It is intended to combine religious instruction with the endeavor to promote civilization, among the inhabitants of those parts which have been entirely neglected, or but little visited by missionaries. The whole is at the expense of the Society, and will cost from 4000*l.* to 6000*l.*, and the time calculated for the performance of this mission from four to six years. A third correspondent says:—"Daniel Wheeler, of Russia, has gone on a religious visit, or Gospel mission, attended by a companion and his son." If information could be obtained from members of the Society, it would be more likely to be correct. Will any one, properly informed, undertake to give us timely information of any thing which may take place in connexion with the Society of Friends, which may be of public interest?—*London Christian Advocate.*

A Good Law.—In Sweden and Norway persons who cannot read are precluded from marriage and all public employment,—a legal provision which renders education universal, and prevents any families being bred in utter ignorance.

* This wish of the pious bishop is already anticipated; some generous friends in the town and diocese of Laybach, independent of their contributions to the society, having sent to the office of the society, on the 14th July last, 1100 florins, to be put into the hands of our missionary, Mr. Baraga, to build a stone church at L'Arbre Croche.

SUNDAY EVENING LECTURE, AND BIBLE CLASS.

A course of explanatory and *practical* lectures on the Thirty-nine Articles of the Protestant Episcopal Church, will be delivered on Sunday evenings, in the lower room of the New-York Protestant Episcopal Public School, *Corner of Varick and Canal Streets.* The first lecture will be delivered on Sunday evening next; service to commence at 7 o'clock.

A Bible Class will assemble at the same place, on Thursday evenings, at the same hour. The plan on which it is to be conducted will be explained on Sunday evening, after the lecture. All persons disposed, are invited to attend.

Feb. 19, 1834.

NOTICE.

An adjourned meeting, to complete the organization of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York," will be held in the basement story of Christ Church, Anthony-street, on Thursday evening, the 27th instant, at half past 7 o'clock. All young men friendly to the object are respectfully invited to attend. Several addresses may be expected.

Benjamin I. Haight,
Pierre E. F. McDonald,
William H. Townsend,
Richard Cox,
Peter S. Chauncey,
Charles Carmer,
} *Committee of Arrangements.*

February 21, 1834.

FAIR.

The Female Relief Society of All Saints' Church will hold a Fair, in the basement of the church, on Wednesday next, Feb. 26th. One half of the avails of it is to be applied for the support of missions in our own Diocese, and the other half for the benefit of the Sunday Schools of the parish. Most of the articles prepared for sale are of useful kinds; and those who have been led to suppose that "evil and mischief" are necessarily connected with a well-regulated ladies' fair are invited to come and judge for themselves. "He that doeth truth cometh to the light."

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions since the date of his last publication, viz.

From the Sunday School of St. Luke's Church, New-York, per their Treasurer, Mr. Anthony Ten Broeck, *fifteen dollars*, for the benefit of the Green Bay Mission; to be applied as heretofore to the education of the Indian child, named, at the request of the scholars, Levi Silliman Ives.

From the Rev. George S. Porter, through the hands of Mr. Thomas Browning, *two dollars and seventy-five cents*, being the amount of a collection in Trinity Church, Fredonia, Chautauque county, N. Y., for the domestic department.

He has also received *ten dollars* from Mr. C. I. Aldis, for Bishop Otey's Church in Tennessee. The whole amount received for the benefit of this church is *fifty dollars*, from the following sources, viz.

From two Ladies, each $10 00,	$20 00
" the Rev. Dr. Turner,	10 00
" Miss Esther Turner,	10 00
" Mr. C. I. Aldis,	10 00
	$50 00

These contributions being designed solely for the benefit of the Church in Franklin, Tennessee, of which Bishop Otey is Rector, form no part of the funds of the Society, but are to be appropriated to the object particularly designated by the donors.

James Swords, *Agent, &c.*

Feb. 19, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:

By William R. Wadsworth from a member of the Society, whose family attend the Mission Church of the Holy Evangelists,		$25 00
By the Committee of Trinity Church, toward erecting the Church of the Epiphany in Stanton-st.,		
From Mrs. I. Burr,	$15 00	
" Mr J. F. Randolph,	20 00	
" Mr. I. I. Kissam,	10 00	
		45 00
		$70 00

The building Committee have received from the Vestry of Christ's Church, for the Church of the Epiphany, two Stoves, valued at - $100 00

Lewis Phillips, *Treasurer,*
No. 54 Wall-street.

The subscriber, in behalf of the Church of the Holy Evangelists, acknowledges the receipt of $3 00 from a gentleman, for the use of the poor, on the 5th instant, and regrets that during the last fortnight, he has no more to acknowledge for the same purpose.

Hugh Smith.

Feb. 19, 1834.

The subscriber gratefully acknowledges the receipt of "A donation of ten dollars for the Church of the Epiphany; *two dollars of it contributed by a little Sunday Scholar of the Ascension Church, for the Sunday Scholars of the Epiphany.*"

From Mr. T. J. Chrower, "for the sufferers," $1 00, and 9 articles of clothing.

From Mrs. Holden, 6 hoods.

From Mrs. Dummer, for the Infant School, $1 00.

Connected with the last donation, he would state that the Daily Infant School of the Church of the Epiphany will be opened on Monday, the 3d of March, under the superintendence of Mrs. Jane Banning. It will rely entirely for support on the favorable regard and benevolence of the Christian public. At present only sixteen dollars have been contributed for this specific object.

Lot Jones, 192 Allen-st.

Feb. 19, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of forty-one dollars and two cents, contributed by the congregation of Trinity Church, Newark, after a sermon by the Rev. Francis H. Cuming, the General Agent of the Union.

Floyd Smith,
No. 12 Maiden Lane.

Feb. 18, 1834.

The Agent would remark that thirteen dollars of the above have been handed to him since Sunday, and that the contribution to the Sunday School is the *third* that has been made for benevolent purposes by this parish within the last three weeks. The result shows its members have not yet (and may they never) become weary in well doing.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 20th, from the following persons, viz.:—

George King—Oliver Sheple—John Whiting, *with remit.*—William T. Williams—Postmaster, Newbern, N. C.—Rev. John Avery, *with remit.*—Postmaster, Bridgeport, Conn.—Postmaster, Southport, Conn.—Postmaster, Boston, Mass.—James Carrington.

Received by the General Protestant Episcopal Sunday School Union.

C. A. Converse, Norwich, Conn.—Oliver Sheple, Lowell, Mass.—Rev. J. W. James, Philadelphia—Henry Barber, Newport, R. I.—George, Latimer & Co., Philadelphia.

WANTED,

A Young Lady, of a good English education, as an Assistant in a School a few miles out of town. For further information, inquire at this office.

Feb. 21, 1834. 53—3w

Hymn.

Translated from the German.

I know that my Redeemer lives:
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;
He lives, my everlasting head;

He lives, triumphant from the grave;
He lives, eternally to save;
He lives, all glorious in the sky;
He lives, exalted there on high;

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need;

He lives, to grant me fresh supply;
He lives, to guide me with his eye;
He lives, to comfort me when faint;
He lives, to hear my soul's complaint;

He lives, to silence all my fears;
He lives, to stop and wipe my tears;
He lives, to calm my troubled heart;
He lives, all blessings to impart;

He lives, my kind, wise, heavenly friend;
He lives, and loves me to the end;
He lives, and while he lives, I 'll sing;
He lives, my prophet, priest and king;

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there;

He lives, all glory to his name;
He lives, my Jesus, still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

THE CHRISTIAN YEAR.

From the (London) Christian Observer.

OBSERVANCE OF LENT.

Sir,—As the season approaches in which the Church solemnly commemorates the death and resurrection of our blessed Saviour, it may not be useless to insert a few reflections on the manner in which those events ought to be commemorated by sincere Christians.

No one can consider the busy scenes in which almost all mankind are engaged, and reflect on the tendency of temporal things to engross the mind, and captivate the affections, without perceiving the propriety of having the thoughts forcibly recalled to better things, by the recurrence of stated solemnities and holy ceremonies. With this view the Church has been anxious frequently to set before her members the chief objects of faith, in such a mode as may best tend to interest their feelings, and fix their attention. The principal events in our blessed Saviour's life constitute so many eras in the year: with these all other dates being in some measure connected, the important transactions to which they refer are perpetually called to our notice; and the more surely to accomplish her design, they are made the subjects of particular public services. The mind is thus necessarily compelled to reflect upon them, and an opportunity is given to her ministers of explaining and improving them. With this view, four Sundays are set apart as a preparation for duty celebrating the incarnation of our Redeemer. His circumcision, his manifestation to the Gentiles, his ascension, and his communication of the Holy Spirit, are also marked by appropriate services: but when the anniversary of his death and resurrection approaches, no less than six weeks are set apart and distinguished as a season of extraordinary humiliation, preparatory to the solemn commemoration of events so peculiarly important and interesting. We may observe here how truly evangelical our Church is, ever placing before our view the Redeemer in his sufferings or his triumphs, as the only hope of man, the centre of all his thoughts, the ever-present object of faith, of desire, and of love.

This appointment of the Church to prepare, with solemnity, for celebrating the anniversary of the death and resurrection of our Lord, will be observed with various degrees of attention according to the disposition of her members. The great bulk of the vicious and corrupt will pay no regard to it whatever. The more decent part who, under a fair exterior, conceal a mind entirely worldly, will plead their respective employments in the civil terms of the ancient excuse, and go away, one to his farm, and another to his merchandise. Mere formalists will observe with punctuality the letter, but pay little regard to the spirit of the ordinance. A few will gladly embrace the opportunity of improvement which is afforded to them, and endeavor, to the best of their power, to profit by the excellent advice of the Church.

There is, however, a considerable class of persons religiously disposed, who, misled by prejudices, or biassed by false reasoning, pay little or no attention to this ordinance. "It is necessary," they will tell you, "to make a marked distinction between the ordinances enjoined by God and those appointed by men; ceremonies of human institution are apt, while they entangle the conscience, to degenerate into empty forms, which are worse than useless, because they tend to establish an opinion of making a compensation for sin, and lead the mind from a simple confidence in the Saviour to rely upon human righteousness. Beside a voluntary and stated repentance is not in our power, and the attempt to produce it either reduces religion to a mere mechanical habit, or makes the mind revolt at the compulsion which is attempted to be practised upon it." These principles, it is obvious, are a branch of those which are chiefly used to justify dissent from the Established Church; but they are often held in a slighter degree by religious persons within her pale, who are not directly aware of their tendency, and in whom they do not produce any effect more than that of lessening their attachment to particular forms.

In the objections thus made to a strict compliance with the ordinances of the Church, there is, as in most other objections, some mixture of truth. It is true, that there is an essential difference between ceremonies ordained by Christ, and those appointed by the Church. It is true also, that forms have been, in many cases, greatly abused, and substituted in lieu of the vital part of religion, to the great injury of the interests of piety. But does the abuse of an institution destroy its proper use? To question the benefit of forms and ceremonies, under proper restrictions, argues an ignorance of the state of the human mind. Religion, though in itself of a pure and spiritual nature, requires, on account of the infirmity of the flesh, to be imbodied in forms and ceremonies; and to reject these as useless would be to reject the sabbath, to dissolve the bond of social worship, and even to dispute the propriety of the appointment of the only two ordinances which our blessed Lord has enjoined: a length to which some persons have actually pushed their dislike of forms.

All forms are means; means to produce a given end. If the end be right, the only question remaining is, whether the means be wisely adapted to produce that end. The end proposed by our Church, in the appointment of Lent, is to produce that knowledge of sin, and unfeigned repentance for it, which will excite faith, and kindle love to the Redeemer. For this purpose a particular season is set apart for reflection and humiliation. To deny that such an appointment may be useful, is to deny the utility of all appointed fasts; which are only days appropriated to serious reflection and humiliation. What are sabbaths but days set apart for religious reflection; and what objection can be made against the appointment of Lent, which does not, as to the question of probable utility, bear with equal force against their institution?

Whoever objects to the utility of set days of humiliation, will probably do it on this ground; that since our affections are not in our own power, it is idle to depend upon forcing them; and that a constrained service is no service at all. But beside that, this objection would be equally valid against the utility of the sabbath, it is built entirely on this fallacy, viz. that it is the *actual exercise* of devout affections which constitutes the benefit and excellence of religious ordinances. But the truth is, that it is the exercise of the principle, not the emotion of the passions, which is really excellent and useful. It is the ready compliance with the call of duty: it is the earnest, though even unsuccessful, endeavor to excite love and zeal: it is the self-denial with which corrupt affections are resisted. These are of greater price in the sight of God than the most lively flow of affection, kindled perhaps by sympathy, or excited merely by external circumstances operating on a warm imagination.

The propriety, however, of setting apart particular days for peculiar offices of devotion will not perhaps be questioned so much as the right of the Church to appoint them. It would then be reasonable, useful, and conducive to Christian edification for me, as an individual, to devote a day to religious purposes; to that, for instance, of preparing my mind for the better celebration of the death of my Lord: and can it be improper to permit five or ten of my neighbors, influenced by the same good desire, to unite with me in this pious work? Or if they had conceived the design first, would it be presumptuous in them to invite me to join with them in executing their good purpose, or wrong in me to comply with their invitation? Yet is not this the very thing which the Church has done? There is, I allow, a difference in the two cases. The supposition implies only a small number of private Christians: the case which it is employed to illustrate, the whole assembly of the Church. The one supposes no authority to sanction its recommendation, the other the highest conceivable human authority, that of all the great, the venerable, the good. Although, therefore, according to this representation, the ordinances of the Church are not placed on the same footing as divine appointments; yet it is evident that there is due to them, when not in themselves unreasonable, (a supposition which can scarcely be made,) a degree of reverence and obedience which no good man will refuse to pay.

Upon this footing then stands our observance of Lent. It is an institution in itself evidently reasonable; and it is recommended to us by the highest human authority. It is an appointment almost as ancient as the Church itself. Ireneus, who lived but ninety years after the death of St. John, and who conversed familiarly with Polycarp, as Polycarp had with St. John and other apostles, informs us, that it was religiously observed in his time, as it also was in that of his predecessors, though with some variety as to its duration. Now whoever duly considers the force with which imperfect obligations, in some instances, may bind; and duly appreciates the value of this observance, will perceive that it bears the highest authority: and to use the words of the Preface to the Book of Common Prayer, "Although the keeping or omitting of a ceremony in itself considered is but a small thing, yet the wilful and contemptuous transgression and breaking of a command, order, and discipline, is no small offence before God."

The Church then has set apart Lent as a season for extraordinary humiliation; but having done this, with that wisdom and liberality which so entirely agree with the general tenor of the Christian dispensation, she leaves it to every man's conscience to observe it in that way which appears best to him in the sight of God. Her direction is very concise and simple. Beside the appropriate epistles and gospels during that season, she only enumerates, in general terms, among the days of fasting and abstinence, the forty days of Lent.

As it is evident, from the very nature of the case, that she could not intend the whole season to be kept strictly as a season of fasting, so she nowhere defines what degree of fasting or abstinence shall be used. This must necessarily vary according to circumstances: the weak and sickly, the laboring poor, and those that are dependent on others, could not conveniently comply with any prescribed order. The principle, therefore, is alone laid down, and every man is left to act upon it according to the zeal which he possesses, or the circumstances in which he is placed. The end is clearly proposed and made the subject of prayer: "Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

Abstinence and fasting are voluntary instances of self-denial. It is the self-denial, then, the mortification of our bodily appetites, the "keeping under our body and bringing it into subjection," which it is the great aim of the Church to inculcate. It is the exercise of holy discipline over ourselves, by which we keep ourselves prepared to make any future sacrifices to which we may be called, or to do promptly what we may be required to do. Thus a soldier trains himself for the service of the field by exercise and discipline. The desire of self-indulgence and present gratification is the grand medium of temptation, and the principal hinderance of the spiritual life. It is proper, therefore, that this should be mortified, that we should show by something more than words, by voluntary acts of self-denial, that we ever hold ourselves in readiness to fulfil God's will, and that we are vigilant to subdue the flesh.

I can lay down no precise rules for the method in which this should be done. Formerly there was much outward solemnity in the observance of this season. The pulpits in many churches, during my own remembrance, were hung with black; many persons put on mourning; all public amusements were suspended, a restriction which even yet in part prevails; on Wednesday and Friday salt fish was the principal diet at most tables; and a man would have been esteemed profane who did not regulate his conduct, in some degree, by a conformity to the customs of the Church. Probably, in all this there might be too much attention paid to outward forms: but if this were the case at that period, there is evidently too little paid at the present. Let us, however, consider how a truly pious person may now profitably fulfil the design of the Church, as far as is practicable, according to existing circumstances.

I will suppose, then, that to avoid the appearance of ostentation, which in the present age of laxity would not fail to be imputed to him, were his profession to be very public, he follows the rule of our Saviour; "Thou, when thou fastest, anoint thine head and wash thy face. That thou appear not unto men to fast, but unto thy Father, which is in secret." I will suppose also, that he is truly solicitous to act up to the spirit of the ordinance rather than the letter, and to derive from the present season those solid benefits which it was intended to convey. The first thing which, I think, he would determine upon, beside attendance upon public worship, would be to set apart some stated daily portion of time for peculiar retirement. For instance, let his daily devotions be lengthened, and an appropriate service be added to them. Let him, in a more solemn manner than usual, call to mind his past transgressions, and it would be well if notes in writing were taken, that he might bring more fully to his view their number and heinousness. Let him humble himself before God for these sins, by a form adapted to that purpose, at the same time keeping in view that great sacrifice offered for sin; the benefit of which he hopes to appropriate to himself, by a solemn act of faith, when he celebrates the anniversary of his Lord's death. If his time is at his own disposal, and circumstances will permit it, he may add to this course some stated days for extraordinary retirement and devotion, and if convenient, fasting. With respect to abstinence, he will generally keep a watch over himself so as to retrench, in some degree, his usual indulgences, and observe a uniform course of self-denial; not in the article of eating and drinking only, but in any other in which he is liable to excess. It is the principle rather than the kind of self-denial which ought to be attended to. The kind will vary according to circumstance and bodily constitution. Abstinence from food is to one person no mortification: his self-denial would consist in restraining his love of company, and idle and frivolous conversation. Another, to deny himself, must check his eagerness of gain, and open his purse liberally to the poor. A third must mortify his vanity, and studiously avoid the occasions of gratifying it. A fourth must resist his indolence, and mortify his love of ease. In a word, while other points of self-denial and abstinence are not neglected, let a man chiefly direct his efforts to subduing his besetting sin. Let him humble himself in those respects in which he has been most remiss, and give authority to conscience in those points in which he has chiefly failed.

Excess is the great evil of the present day. Excess in business, in pleasure, in every pursuit. It is a serious evil attendant upon our extensive commerce and increasing wealth: the whole soul is engrossed by it. Men live, in the metropolis especially, in a continual hurry of business, which leaves them neither a moment for leisure, nor a disposition to employ it profitably. By a natural effect, excess in business disposes the mind to excess in amusement, and thus worldly-mindedness prevails to such a degree as to be utterly subversive of the Christian life. "We toil on in the vain pursuits and frivolous occupations of the world," says an elegant writer,* "till we die in our harness, and then expect, if no gigantic crime stands in the way, to step immediately into the kingdom of heaven: but this is impossible, for, without a previous detachment from the business of this world, we cannot be prepared for the happiness of another." Now it is evidently one use of such a season as Lent to disentangle our thoughts from the world, to teach us to feel its vanity, and to enable us to obtain that spiritual-mindedness which is absolutely essential to a Christian state. I shall be told by the man of business, that such an object is impossible, he has not a moment to spare, and his business must not be neglected. But I would reply in the emphatic words of our Saviour, "What shall it profit a man if he gain the whole world and lose his soul; or what shall a man give in exchange for his soul?"

In proportion as a man feels a reluctance to keeping this holy season with solemnity, the necessity of doing it is obviously increased. For if our hearts were right, supremely set upon God and spiritual and eternal things, it would require no pains to persuade us to the use of proper means of promoting the interests of the soul. The world possesses an undue place in our affections, whenever we are backward to mortify the love of it. Now it is absolutely necessary that we should love Christ more than the world, more than wealth, more than our life.

If we look to the examples of men, eminent for piety, whose faith we ought to follow, we shall observe very few of them who did not arrive at the height of piety which they attained, by means of extraordinary devotion and fasting. And we see nothing in the present age of relaxation to recommend a departure from ancient forms and ceremonies. It is idle now to declaim against the abuse of forms, for the prevailing evil of the present day is not the abuse of forms but the total neglect of them; not formality but profaneness. If forms have been abused, the neglect of them has been attended with infinitely worse effects both to our character as a nation and to individuals.

I shall only notice further the great advantages which would be derived in our celebration of the anniversaries of our blessed Lord's crucifixion and resurrection, from a due observance of Lent. With what a deep sense of the number and heinousness of our transgressions, should we be prepared duly to estimate the value of our great redemption! With what self-abasement should we renounce our own righteousness, and rely upon the sacrifice of infinite price paid on our behalf! How prepared should we be to receive the atonement with faith! What lively hope would fill our minds while we contemplated the certainty of pardon to every believing penitent through the death of the Son of God! With what grateful emotions of joy should we be disposed to celebrate the triumph of the risen Saviour; and with what ardent desire should we devote ourselves to his service who has bought us with his blood, and whom, therefore, we are bound to glorify with our bodies and our souls, which are his! The benefits which might probably be thus enjoyed are of such importance as to induce me to hope that no serious person will countenance the too prevailing custom of neglecting to seek them, by compliance with the ordinances of the Church.

I am, Sir, &c. N. D.

P. S. The following prayer may be added during Lent to a person's daily devotions. It is supposed immediately to follow a sudden recollection of transgressions.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, which, from time to time, I have most grievously committed by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against me; and herein I particularly confess and lament my—(*here insert the particular sins of which you have been guilty.*) I desire earnestly to repent and to be heartily sorry for these my misdoings. May the remembrance of them be grievous unto me, the burden of them intolerable.

And be pleased, O merciful Father, graciously to pardon my sins for the sake of thy dear Son Jesus Christ. I look to his atonement as the only ground of my hope. May his most precious death be accepted as the propitiation for my sins: and while I humbly endeavor to commemorate his sufferings on the cross, confessing my sins and relying on his merits for the pardon of them, may I receive the full benefits of his redemption, and be interested in the blessings which he communicates to his Church.

And now, O God, I earnestly desire thy blessing upon the means employed by me at this season of humiliation, to strengthen my repentance and enliven my faith in Christ. Vouchsafe me the influence of thy blessed Spirit that I may be enabled by self-denial to bring my body into subjection, and to mortify the lusts of the flesh. Sanctify my seasons of retirement, that I may feel the vanity and emptiness of all earthly things, acquire true wisdom and sound knowledge, and learn to consider spiritual blessings as alone truly valuable. And thus may I be prepared, not only to celebrate the triumphs of my Redeemer's resurrection here below, but also one day to join the assembly of the saints made perfect above, and with them to glorify his name for ever and ever. Grant this, O merciful Father, through Jesus Christ my Saviour. Amen.

* Soame Jenyns.

DEVOTIONAL.

THE LIFE OF FAITH.

Observe but the man who is much in heaven, and you shall see he is not like other Christians; there is something of what he hath seen above, appeareth in all his duty and conversation. If a preacher, how heavenly are his sermons! If a private Christian, what heavenly converse, prayers, and deportment! Set upon this employment, and others will see the face of your conversation shine, and say, Surely he hath been with God in the mount. But if you lie complaining of deadness and dulness, that you cannot love Christ, nor rejoice in his love, that you have no life in prayer or any other duty, and yet neglect this quickening employment; you are the cause of your own complaints. Is not thy life hid with Christ in God? Where must thou go but to Christ for it? And where is that but to heaven, where Christ is? Thou wilt not come to Christ, that thou mayest have life. If thou wouldst have light and heat, why art thou no more in the sunshine? For want of this recourse to heaven, thy soul is as a lamp that is not lighted, and thy duties as a sacrifice which hath no fire. Fetch one coal daily from this altar, and see if thine offering will not burn. Light thy lamp at the flame, and feed it daily with oil from hence, and see if it will not gloriously shine. Keep close to this reviving fire, and see if thy affections will not be warm. In thy want of love to God, lift up thy eye of faith to heaven, behold his beauty, contemplate his excellencies, and see whether his amiableness and perfect goodness will not ravish thy heart. As exercise maintaineth appetite, strength, and vigor to the body; so these heavenly exercises will quickly cause the increase of grace and spiritual life. Beside it is not false or strange fire, which you fetch from heaven for your sacrifices. The zeal which is kindled by your meditations on heaven, is most likely to be a heavenly zeal. Some men's fervency is only drawn from their books, and some from the sharpness of affliction, and some from the mouth of a moving minister, and some from the attention of an auditory: but he that knows his way to heaven, and derives it daily from the true fountain, shall have his soul revived with the water of life, and enjoy that quickening which is peculiar to the saints.—*Baxter's Saints' Rest.*

ORTHODOXY NOT PIETY.

Were I asked what I deemed to be the most common temptation to which, in the present day peculiarly, Christians are exposed, I should be inclined to reply, the substitution of *strong opinion for that deeply felt religious principle* by which alone the mind can be preserved in tenderness, humility, and love to God and man. The importance of sound and orthodox views of Christianity cannot indeed be too highly estimated; because it is our bounden duty to believe the truths which our heavenly Father condescends to reveal to us; and because it is chiefly through the medium of these views that the heart of the believer is rightly affected toward God.

Nevertheless experience amply proves that the theory of religion may be embraced, and may even assume in the mind a very definite shape, while all that is practical and lovely in the character of the Christian continues at a low ebb. It is the frequent device of Satan to transplant the religion of the believer from the heart to the *head;* and this device is one with which our corrupt nature is ever prone to co-operate. For it is infinitely more easy to think and talk correctly on religious subjects than to cultivate a deep sense of our own vileness, to submit to the heart-searching operation of the Holy Spirit, and to walk in the narrow path of self-denial.

Hence it sometimes happens, that a high religious profession is blemished by a conformity to the world, by self-indulgence, by "covetousness which is idolatry," and above all, by a hot and unsubdued temper. Even when engaged in defending the great doctrines of the Gospel, Christians are sometimes tempted to lay aside that meek and quiet spirit which becomes their profession, and in the place of earnest, faithful appeals to those whose faith in Christ is defective, to make use of offensive names and contemptuous accusations.

That all these infractions of the spirit of Christianity are extremely unfavorable to its progress in the world, is a point which admits of no question; for there is probably nothing which has a stronger tendency to encourage the prevalence of infidelity than the various inconsistencies of believers. Far indeed am I from insinuating that the generality of serious Christians do not bring forth much, very much, of the fruit of righteousness; enough to afford an evidence that their religion is of divine origin. But might we not add strength and clearness to this evidence, by aiming at a higher standard in our conduct and conversation? Ought not our light to shine with a greater degree of purity and brightness? Ought we not to "*adorn* the doctrine of God our Saviour in *all things?*" Ought we not to "be *blameless* and *harmless,* the sons of God without rebuke in the midst of a crooked and perverse generation?"—*Gurney.*

VARIETIES.

EDUCATION OF THE BLIND.

The alphabet used by the blind in the Asylum at Glasgow is composed of seven different characteristic knots of twine, which take their place in the alphabet as a e i m q u y—to these are attached small knots called auxiliaries, which, placed at certain distances from their principals, form a complete alphabet, viz.—A is a knot formed by putting the twine three times through itself; B is the same, with a simple small knot close to it; C is the same, with the little knot about half an inch from its principal; and D is the same still, with the little knot about one inch from its principal, and so on through the rest of the characters. In this alphabet the greater part of the Gospel of Mark, and the 119th Psalm, and other passages of Scripture and historical works, have been composed. The compositions are wound round a horizontally revolving frame, and pass from the reader as he proceeds.

The arithmetic board is so contrived that the ten numerals are represented by one characteristic pin, according as it is placed. It is simply a pentagon, with a notch at one end on an angle, on the other end on the side. Being placed in the board, with a corner notch to the left hand upper corner of the hole, it represents 1; proceeding to the right hand upper corner it is 3; the next in corner succession is 5; the next 7, and the last 9. In like manner the side notch, by being turned to the sides of the whole progressively, give 2 4 6 8 0.

The map of the world consists of the Eastern and Western Hemispheres, represented on either side of a circular board. The land is made rough to the touch, and the seas, lakes, rivers, &c., smooth. Towns are represented by small pins. Mountains are ridged, and boundaries simply raised. Degrees of latitude are marked round the edge of the circle, and of longitude along the equator, which is raised above the surface of the earth. At a recent visit to the Asylum for the Blind in this city, we were much gratified by the great proficiency of the pupils under the preceding mode of tuition, and especially in arithmetic, the board for communicating a knowledge of which was invented at the institution. The details of the whole establishment are alike honorable to the directors, beneficial to the inmates, and most encouraging as a model for similar asylums in other cities and towns.—*Glasgow Courier.*

ARCHBISHOP USHER.

A friend of Archbishop Usher, supposing that he had approximated very near to a state of sanctification, and was therefore more experimentally acquainted with its nature than almost any other Christian of his age, very earnestly solicited him to give his views on that subject in print. Usher promised to comply with his friend's wishes, but some time having elapsed without his doing it, his friend charged him with remissness in the performance of his engagements. The Archbishop answered, that he could not plead guilty to the charge, for the non-fulfilment of his promise had not arisen from neglect; but the more he contemplated the subject, the more he discovered how very circumscribed his knowledge of it was, and he confessed himself totally inadequate to the task assigned to him. "Men," said he, "little understand what sanctification and the new creature mean; it is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his heart continually in the flames of love, as a whole burnt-offering to Christ."

REV. MATTHEW HENRY.

It is related of the excellent commentator, Matthew Henry, that he enforced upon himself and others sentiments calculated to promote a charitable disposition. "We lose," said he, "what we save. Withholding that which is meet tends to spiritual poverty; the worst of all husbandry. It is like grudging seed to the ground." As occasion served, he plainly pointed out the great evil of covetousness. Sometimes he urged upon all around him their exposure to that sin, and advised them to suspect themselves guilty of it. "We are born," said he, "with the world in our hearts." Noticing that many think themselves free from covetousness because they are content with what they have, he added in allusion to the parable, "So was that fool."

In the exercise of a benevolent temper, this good man resembled Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Like the children of the Highest therefore, he was "kind to the unthankful, and to the evil." After lending seven guineas to obtain a discharge of the son of a poor friend, who had enlisted, he observed, that many reasons offered themselves why he should have abandoned him; but in the spirit of genuine Christianity, he adds, "The mercy of God to me, a provoking backsliding sinner, answered them all. God doth not cut men off, though by their iniquity they have sold themselves."

SIR E. WILMOT.

A gentleman once went to Sir Eardley Wilmot, (formerly lord chief justice of the court of common pleas,) under the influence of great wrath and indignation, at a real injury he had received from a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars, he asked Sir Eardley, If he did not think it would be manly to resent it? "Yes," said the knight, "it will be manly to resent it, but it will be God-like to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite a different man, and in a very different temper from that in which he went.

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